

THE GREAT CHRONICLE



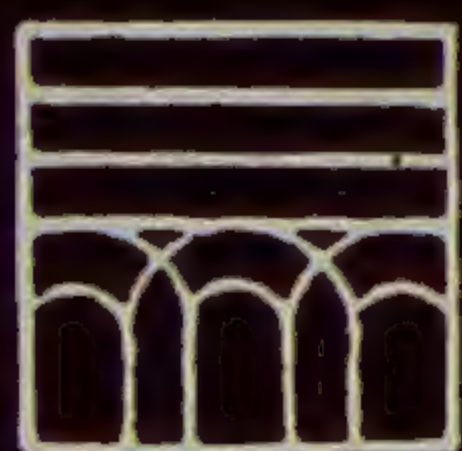
THE STATE BUDDHA SĀSANA COUNCIL'S VERSION
VOLUME ONE • PART ONE

THE MOST VENERABLE MINGUN SAYADAW
BHADDANTA VICITTASĀRĀBHIVAMSA

TIPITAKADHARA DHAMMABHAṄḌĀGĀRIKA
AGGA MAHĀPAṆḌITA
ABHIDHAJA MAHĀRATṬHAGURU

TRANSLATED INTO ENGLISH
BY

U KO LAY • U TIN LWIN



TI NI PUBLISHING CENTRE
B.E. 2534 M.E. 1353 C.E. 1990



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Int'l. Theravada Buddhist Missionary University
Yangon.

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May this book further enhance our faith and wisdom in our practice.

Sādhul Sādhul Sādhul

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THE STATE BUDDHA SĀSANA COUNCIL'S VERSION

VOLUME ONE • PART ONE

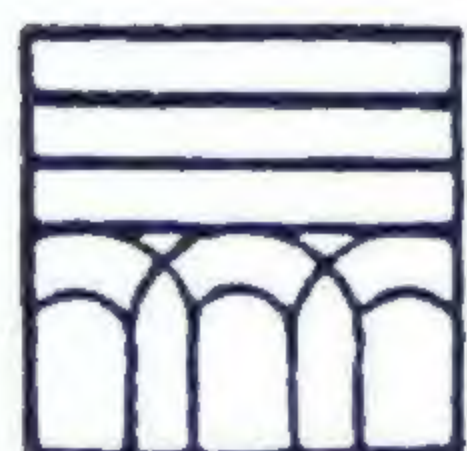
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The Gift of Dhamma excels all gifts.

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We would like to acknowledge our appreciation to The Most Venerable Mingun Sayādaw Bhaddanta Vicittasārā bhivamsa, the author of this publication, (posthumously) for contributing such a great treasure to the Buddha Sāsana, to Dr. U Tha Hla, Prime Chairman of Tipitaka Nikāya Organisation, for his kind permission to reprint this valuable publication, and to U Ko Lay and U Tin Lwin for their dedication in the arduous work of translating and editing, without which Sayadaw's works would not have been available in English and to U Ko Lay for his suggestions in the division of the volumes.

Special thanks are due to Revata Gan and family of Singapore for being the sole financial sponsor of this reprint.

Sādhu! Sādhu! Sādhu!



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ကောလိန္ဒာနှစ်-၁၃၄၆

ခရစ်နှစ်-၁၉၈၄

The Author

Biography of U Tha Hla

Born in Minhla, Bago Division on Friday, 1 May 1925, as the only son of U Po Saw, Retired Superintendent of Land Records and Land Owner and Daw Than Tin.

He started his education at the Buddhist High School in Minhla in 1934 and passed the Anglo-Myanmar Tenth Standard Examination from the “A” List that qualified him to attend the University.

He obtained his MBBS Degree from the Yangon Medical College in 1954 and also the Post-graduate Diploma in Venereology and Dermatology from the Madras Medical Institute, India in 1957.

From 1957 to 1965, he worked as Head of the Department of Dermatology and Venereology at the Mandalay General Hospital. From that time onwards he had been appointed by the successive Myanmar Governments personal physician to the late Tipitakadhara Sayadaw of Mingun.

In 1969, he worked as a specialist for Dermatology and Venereology at the Yangon General Hospital and also as Associate Professor at the Medical Institute of Yangon from which he retired in 1984.

In 1982, he earned the most respectable FDS from the St. John's Dermatology Institute, the Hospital for general skin diseases, London.

While serving in Mandalay, he gave free medical treatments to religious personnel, title-holding Sayadaws, homes of social services, homes for the aged poor, and government services, for this and his effective medical services in the fight against venereal disease, he was awarded the title of *Wunna Kyaw-htin* in 1962.

As assigned by the Mingun Sayadaw, he was undertaken till today the three main projects for the propagation of the Sāsana and managed all the charitable works of the Sayadaw. He has also organized the construction of the State Pariyatti Sāsana University under the State Sangha Mahā-Nayāka Council and has been obliged to hold the office of the Chairman of the construction committee.

He became Advisor to the Ministry of Religious Affairs in 1991 and served in that capacity for two years. In recognition of his religious contribution of such amazing proportions, the Government conferred on him the religious title of Mahā Saddhamma Jotikadhaja in 1992.

At present, U Tha Hla is supervising (1) the English translation of the Maha-Buddhavamsa, “The Great Chronicle of Buddhas”, of six volumes in eight books; (2) the publication of the Mingun Sayadaw’s Lectures on the ten Major Jatakas and a series of talks on the Buddhist doctrines, and (3) the emergence of the Sayadaw’s historic biography.



Dr. U Tha Hla

Mahā Saddhamma Jotikadhaja, Wanna Kyaw Htin
Prime Chairman
Tipitaka Nikāya Organisation Main Ministrative Body,
Yangon, Myanmar

Biography of U Ko Lay

Graduated from Yangon University in 1934, educated also at London University of UK, Cornell University and Columbia University, USA

He founded the first Myanmar University after gaining Independence, at Mandalay, the old capital of Burma and became its first vice-chancellor. He retired from the university service in 1963 and devoted himself entirely to practice of vipassanā meditation and to translating Tipiṭaka Pali Canon into English. He first translated the discourses given by the Venerable Mahāsi Sayadaw on *Dhammacakkappavattana Sutta* and *Anattalakkhaṇasutta* in 1979. Next he served as senior Editor on the Editorial Committee of the Burma Piṭaka Association. The Association has published his book on the “Guide to Tipiṭaka” and four of his translations in “Ten Suttas from the Dīgha Nikāya”. His other translations from the Majjhima Nikāya, Saṃyutta Nikāya and the Vinaya Mahāvagga remain to be published in due course.

At present he is engaged in translating into English the six volumes in eight books of The Great Chronicle of Buddhas in Myanmar which is based on the Pali Text *Buddhavaṃsa* and written by The Most Venerable Mingun Sayadaw Bhaddanta Vicittasārābhivāṃsa. He is also working as a guest professor at the State Pariyatti Sāsana University, Kaba Aye, Yangon.



U Ko Lay

Former Vice-Chancellor
Mandalay University, Myanmar

Biography of U Tin Lwin

Born in Yangon towards the end of 1928, Tin Lwin was also brought up and educated in that Myanmar capital. He graduated from the University of Yangon in 1952 and got his M.A. in Pali in 1954. During his four-year private sojourn in UK from 1957, he wrote a Master thesis and submitted it to the School of Oriental and African Studies at the University of London and came home in 1961. The following year he went again to London to sit for his written as well as oral examinations, and all this earned him the Master Degree in Indo-Aryan together with the B.C. Law Prize.

After his graduation in 1952, he served as a University teacher mainly at Yangon and Mandalay. From tutorship in Yangon in 1952, gradual promotions eventually led him to professorship in Mandalay in 1969. He came back to Yangon in 1986 and retired in 1989.

He was one time on the Committee of the Burma Research Society and a member of the Myanmar Language Commission, a governmental body.

At present, he is teaching as Part-time Professor at the Yangon University and also as Associate Head of the Pali Department of the State Pariyati Sasana University, Yangon.



U Tin Lwin

Former Pali Professor
Yangon University, Myanmar

THE GREAT CHRONICLE OF BUDDHAS

THE STATE BUDDHA SASANA COUNCIL'S VERSION

VOLUME ONE, PART ONE

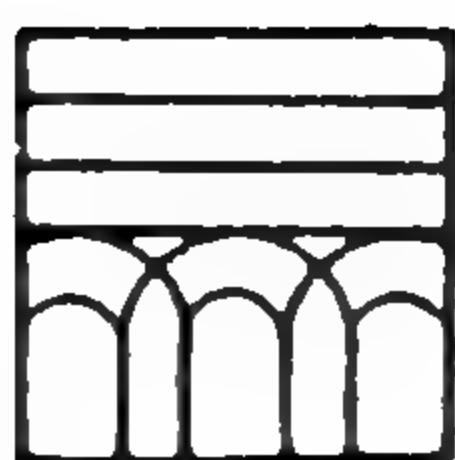
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The Author

The author, Bhaddanta Vicittasārābhivamsa, Mingun Tipitakadhara Sayadaw, as he is popularly known, was born in the village of Thaibyua on November 11, 1911. At the age of eight he was sent to Sayadaw U Sobhita of Min-gyaung Monastery, Myingyan, to start learning the rudiments of Buddhism. When he was ten he was ordained a *sāmanera* by the same Sayadaw. Ten years later he went to Dhammanāda Monastery, a secluded place of holy personages, in Mingun, Sagaing Township, for further learning. In 1930 he received higher ordination, his sponsors being Daw Dhammacārī, a prominent and learned nun of Mingun, the author of the *Saccavādī-tikā*, and Sir U Thwin, a wealthy, philanthropist of Yangon. Since then Daw Dhammacārī had become his spiritual mother and Sir U Thwin his fatherly supporter for his religious life. In 1937 when the First Dhammanāda Sayadaw, his preceptor at his ordination, passed away, he had to take charge of the Monastery.

The Sayadaw has passed a series of religious examinations invariably with flying colours since the age of 13. To mention but a few, in his fourth year as a *bhikkhu*, he passed the Dhammacariya Examination held by the Pariyatti Sāsanaḥita Association of Mandalay, a formidable examination which only a few candidates dare to sit for. The Examination is on the three great Commentaries which candidates normally try to finish one by one in three years. But the author passed all three Commentaries in one year and acquired the rare and coveted title of *Pariyatti Sāsanaḥita Dhammācariya Vatamsakā*.

However, the first time he really made his name for himself as a man of vast learning was when he passed with distinctions the Tipitakadhara Examination, held for the first time and reputed to be the longest and most difficult one. As the name of the Examination suggests, the candidate has to recite all three Pitakas that he had learned by heart. In addition, he has to pass the written papers on all the Canonical Texts and Commentaries. It took him four years to sit for whole Examination that earned him in 1953 the unique title of *Tipitakadhara Dhammabhaṇḍāgārika*, which means "Bearer of the Three Pitakas and Keeper of the Dhamma-Treasure." The Sayadaw's ability to recite 16,000 pages of Buddhist Canonical Texts has been recorded in the Guinness Book of Records 1985. (Since the author's achievement there have been only four other holders of the same title so far.)

As regards his work for the Sasana, suffice is to say that even before that great achievement of being *Tipitakadhara Dhammabhaṇḍāgārika*, when the Sixth Buddhist Council was well under way, the Sayadaw was assigned the task of editing the Canonical Texts to be approved by the Council as its version. Besides, when the Council was convened, the Sayadaw acted as the *Visajjaka*, that is, 'Respondent' answering questions on all three portions of the Canon. The *Pucchaka*, 'Questioner', was the late Mahasi Sayadaw. In answering the questions, the author took the combined role of Thera Upāli and Thera Ānanda who answered the questions on the Vinaya and the Dhamma respectively at the First Council presided over by Thera Mahā Kassapa.

After the Council, the author devoted himself to literary pursuits. At the request of U Nu, the then Prime Minister of Myanmar, he assiduously compiled *Mahā Buddhavaṃsa*, being the Myanmar exposition on the lives of the Buddhas as related mainly in the *Buddhavaṃsa* Pāli Text of the Khuddaka Nikāya; the compilation, resulting in six volumes in eight books, commenced in 1956 and ended in 1969. The work, being the author's *magnum opus* and a colossal contribution to Myanmar Buddhist literature, has been received with enthusiastic acclaim by members of the Sangha and the laity alike.

In the year 1980 an historic event in the history of the Sangha in Myanmar took place: it was the emergence of the State Sangha Mahā Nāyaka Committee comprising representatives of all sects of the Buddhist Sangha in Myanmar. The author was unanimously elected General Secretary for life of the Committee, which, as the Supreme Authority on Buddhist religious affairs of the country, is responsible for the growth, development and prosperity of the Buddha Sasana.

In addition to his responsibilities as General Secretary of the State Sangha Mahā Nāyaka Committee, the author is busily devoted to the service of the Sasana in three main fields, namely, providing support and facilities for the emergence of more Tipitaka Bearers for the perpetuation of the Sasana, for providing support and facilities for the dissemination of the Buddha's teachings at home and abroad, and providing adequate medical facilities for members of the Sangha from all over Myanmar.

For the first task, the author founded the Tipitaka Nikaya Organization, the chief aim of which is to nurture young *bhikkhus* so that they may become one day "Bearers of the Three Pitakas and Keepers of the Dhamma-Treasure" like himself. There are a number of promising learners under his care at Momeik hill near Mingun.

Soon after the formation of the State Sangha Mahā Nāyaka Committee, it firmly resolved to establish two separate Universities of Paṭiyatti Sāsana in Yangon and Mandalay where the Good Law of the Perfectly Enlightened One would be taught in a new system of education to produce Theras who will spread the teachings in Myanmar and elsewhere. In pursuance of the second objective, the author's untiring efforts have resulted in magnificent University buildings which have newly sprung up both at Yangon and Mandalay where courses leading to the Degrees of Dhammācariya and Mahā Dhammācariya have been in full swing since 1986.

As the third important project undertaken by the author for the welfare of the Sangha the Jīvitadāna Sāsana Specialist Hospital for *bhikkhus* has been founded in Mandalay. It is a 100-bed specialist hospital with all the facilities and equipments for a modern health centre and was formally opened under the auspices of the author himself on August 18, 1990.

In recognition of his great learning and of his invaluable services to the Sasana as mentioned above, the Government conferred upon him the title of Aggamahāpandita (The Supremely Learned One) in 1979 and the title of Abhidhaja Mahāratthaguru (The Noble Banner and Great Preceptor of the State) in 1984.

Hail and hearty at the age of 79, the indefatigable Sayadaw keeps on striving continuously day in and day out towards furtherance of his three main tasks, setting an exemplary model for emulation to all who desire to promote the welfare of beings by means of the Buddha Dhamma.



The author seen on the occasion of honouring him with the title of Tipitakadhara Dhamma-Bandāgārika on the 10th waxing moon of Tabodwe, 1315 Myanmar Era (1954)

FOREWORD

by

Wunna Kyaw Htin Dr Tha Hla,

Associate Professor of Dermatovenereology

and

Senior Consultant Dermatovenereologist

General Hospital, Yangon,

Chairman of the Tipitaka Nikāya Ministrative Organization

I have been a devoted disciple of the Mingun Sayadaw Bhaddanta Vicittasarabhivamsa since the time of my assignment in 1956 as personal physician of the well-famed Sayadaw who had recently won the coveted title of the Tipitakadhara Dhammabhandagarika for his brilliant scholarship in all the branches of the Pali Canon.

When the Venerable Sayadaw initiated his programme of service for the promotion of Buddhist learning and dissemination of the Buddha's teachings, I became closely associated with him in all the three main fields of his endeavour. The Tipitaka Nikaya Sasana Orgnaization which was founded by the Sayadaw in 1978 was a first step in carrying out the programme of his service to the Sasana and I was instructed by the Sayadaw to serve as the Chairman of the Organization. Since its inception in 1978, this Organization has grown immensely in the scope of the service to the Sasana; its Executive Committee now oversees the activities of nine branches of its Ministrative Body which includes among others the branches for the Sāsana Universities at Mandalay and Yangon, the branch for Jīvitadāna Sāsana Specialist Hospital at Mandalay and the branch for Foreign Mission.

As Chairman of the Tipitaka Nikāya Sāsana Organization a function of which is dissemination of the Buddha's teachings and with the formation of a Foreign Mission Branch of the Ministrative Body of the Organization I feel duty bound to make available to Western readers the literary works of the eminent scholar whose fame has already spread throughout the whole world. I, therefore, had taken the initiative for a project to translate into English the six volumes in eight books of the Great Chronicle of Buddhas by the Sayadaw.

The first volume is of two books, the first book being mainly devoted to the story of Sumedha and the Anudīpanī or 'Exposition' on it, and the second book to various aspects of Parami, 'Perfections', to be fulfilled by all Bodhisattas or Future Buddhas, and the life stories of twenty-four Buddhas from Buddha Dīpaṅkara to Buddha Kassapa.

The second volume starts dealing with the Buddha Ratana, Jewel of Buddha, and opens with the story of Buddha Gotama from the life of Bodhisatta Deva Setaketu down to the delivery of the Tirokutta Sutta and its Anudipani.

The third volume continues to deal with the 'Jewel of Buddha' and tells of more stories beginning with the story of Upatissa and Kolita who later became the Buddha's two Chief Disciples, Sariputta and Moggallāna, and ending with the story of the quarrelsome monks of Kosambi.

The fourth volume being also the Buddha Ratana begins with the Buddha's visit to Bālakaloṇa village and ends with the taking of refuge in the Triple Gem by king Ajātasattu.

The first half of the fifth volume concluding the Buddha Jewel opens with the story of the Brahmin couple who in former existences had been the Buddha's parents and closes with the erection of Cetiya by Emperor Asoka. The second half of that volume devoted to the Jewel of Dhamma is on various topics ranging from the nine attributes of the Buddha to the Ratana Sutta.

The sixth volume on the Jewel of the Sangha like the first volume is made up of two books; the first book deals with the life stories of leading male Disciples of the Buddha such as Kondañña, Sāriputta, Moggallāna, etc., while the second book deals with female Disciples such as Mahā Pajāpati Gotamī, Khemā, Uppalavannā, etc. and important lay devotees such as Tapussa and Bhallika, Anathapindika, Citta and so on.

The project envisages the translation of the complete work of the Sayadaw as enumerated above. Through a fortuitous circumstance, I was able to secure the cooperation and assistance of U Ko Lay, formerly Vice Chancellor of Mandalay University, for implementing my project. I find him eminently suited to undertake the translation of the works of the Sayadaw whom he much reveres and honours. Since his retirement from the University in 1963, he has devoted himself to practice of Vipassanā Meditation and to translating Tipitaka Pali Texts into English working as a Senior Editor on the Editorial Committee of the Burma Pitaka Association, Kaba Aye, Yangon. The Association has published his book on "Guide to Tipitaka" and four of his translations in "Ten Suttas from the Dīgha Nikāya". His other translations from the Majjhima Nikāya, Samyutta Nikāya, and the Vinaya Mahāvagga remain to be published in due course. I have therefore entrusted him with the execution of the whole programme of translating the eight books of the Great Chronicle of Buddhas by the Reverend Sayadaw. In pressing this onerous assignment on U Ko Lay, I have requested him to try and produce at least one translated book each year in time for the Veneration Ceremony performed in honour of the birth day of the Most Venerable Sayadaw.

Seeking the cooperation of U Tin Lwin, formerly Professor of Pali, Department of Oriental Studies of the Yangon and Mandalay Universities, and working in collaboration with him, U Ko Lay began the arduous task in May 1989. On the 1989 birthday of the Sayadaw, which fell on the 9th November, the two scholars after six months of endeavour were able to present the Sayadaw with the Ms of the complete English version

together with footnotes and comments of the first part of the first volume.

For this year's birthday Veneration Ceremony of the Sayadaw, which falls on the full-moon day of Tazaungmon, 1352 M.E., 1st November, 1990, they have brought out the said Ms in the printed form together with the translated Ms for the second portion of the book containing elaborate explanations and enumerations of various doctrinal points which arise in the first portion of the book.

On this auspicious day, which marks the 79th birthday of our Revered Sayadaw I have great pleasure in presenting to foreign readers interested in Theravada Buddhism as taught and interested in Myanmar tradition with this first product of the translation project of the Tipitaka Nikāya Sāsana Organization. We hope to follow this up each year by translations of the remaining volumes of the famous Sayadaw's literary works.

Wunna Kyaw Htin Dr Tha Hla
Associate Professor of Dermatovenereology,
and
Senior Consultant Dermatovenerologist,
General Hospital, Yangon,
Chairman of the Tipitaka Nikāya Ministrative Organization

Dated, Yangon,
the full-moon day of Tazaungmon, 1352 M.E.,
the 1st November, 1990.

TRANSLATORS' PREFACE

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened

The project to translation into English the six volumes in eight books of the Great Chronicle of Buddhas which form the Myanma version of the Pali Text '*Mahā Buddhavamsa*' as prepared by the Most Venerable Mingun Sayadaw Bhaddanta Vicittasārābhivamsa was initiated by the lay devotee Wunna Kyaw Htin Dr Tha Hla, Associate professor of Dermatovenereology, and Senior Consultant Dermatovereologist, General Hospital, Yangon, Chairman of the Tipitaka Nikāya Sāsana Organization. The task of translating and editing the great work into English was pressed on to us by the Chairman U Tha Hla in the month of May, 1989. Due to his earnest persistence we were obliged to accept this great assignment, knowing full well our shortcomings and in spite of other pressing responsibilities each of us has previously undertaken to accomplish.

The work entails not mere translation of Myanma words and sentences into readable current English. The Venerable author is one of the most learned personages in the whole of the Union of Myanmar on whom are bestowed the titles of *Tipitakadhara* (Bearer of the Three Pitakas), *Dhammabhaṇḍāgārika* (Keeper of the Dhamma-Treasure), *Aggamahāpandita* (Supremely learned One), *Abhidhaja Mahārattthaguru* (The Noble Banner and Great Preceptor of the State), all in honour and recognition of his great learning. The subject he writes about is of the Most Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha, 25 in all, who had made their appearances throughout the various periods of the world cycles.

The venerable author's eloquent and versatile pen has admirably adapted itself to the multifarious themes he deals with in his work – majestic words and phrases arousing faith, reverence, awe when describing noble personages; serious, wise, weighty words and phrases evoking religious thoughts and devotional fervour when describing deep, profound aspects of the doctrines; or a very ornate, florid style with ornamental words to describe the splendours of cities and palaces, or scenes of natural beauty such as the abodes of recluses at the foot of the Himalayas.

With the greatest of difficulty, we have endeavoured to reproduce in English not only the great Sayadaw's narratives and expositions but also the style, the language and the embellishments with which they are rendered. We have strived to produce a work of translation which, we hope, will not diminish the literary value of the original.

Although the author is making a Myanma translation of the Buddhavamsa of the Khuddaka Nikāya only, he has covered the whole of the Tipitaka and the vast field of Myanma language and literature in giving his elaborate expositions, well-considered views and interpretations on all aspects of Theravāda Buddhism.

In undertaking this difficult task, our sincere wish is to make available to foreign readers the vast treasure of Theravada Buddhism as traditionally understood, interpreted and taught by the continuous line of teachers from the time of its arrival in Myanma till the present day.

This book is the complete English version together with footnotes and comments of the first part of the first volume. This portion represents the main literary effort of the author of this volume. We hope to bring out soon the second portion which deals with elaborate explanations and enumerations of various doctrinal points which arise in the first portion, to be followed in succession by translated works of the remaining volumes.

TRANSLATORS' FOREWORD

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With most respectful veneration, we make our obeisance to the Most Venerable Sayadaw, the author of the Six Volumes of the Great Chronicle of Buddhas on this auspicious day.

May the Venerable Sayadaw be blessed with long life and good health so that he may continue on rendering invaluable services for the welfare and happiness of all mankind.

U KO LAY

U TIN LWIN

Dated, Yangon

The full-moon day of Tazaungmon, 1352 M.E.,

The 1st November, 1990

THE AUTHOR'S INTRODUCTION

Namo Buddhāya

Siddham

*Kīdiso te mahavīra
abhinīhāro nar' uttama
kamhi kāle tayā dhīra
patthitā bodhim uttamā*

○ Buddha, who is endowed with the four kinds of right exertion,¹ who is the highest among men and higher than Devas and Brahmas, and who is thus Chief of these three categories of beings! How should we comprehend your resolve to gain Buddhahood of great glory, that pervades the whole universe extending from the bottom realm of intense suffering to the top realm of Brahmās. Since when has your mind become inclined to achieve the prime laurel of Perfect Self-Enlightenment, which surpasses the Enlightenment of a Private Buddha and the Enlightenment of a Disciple?"

1. Right exertion: *Sammappadhāna*. The four such exertions are:

- (i) The endeavour to prevent the arising of evil which has not yet arisen;
- (ii) The endeavour to put away evil that has arisen;
- (iii) The endeavour to bring about the arising of good which has not yet arisen; and
- (iv) The endeavour to further develop the good that has arisen.

This enquiring note of acclamation was sounded in the sky over the city of Kapilavatthu on the first waning moon of Kason in the year 104 Maha Era. The background story in brief of this question is narrated below.

The Buddha, the Omniscient One and Lord of the Three Worlds, observed the first rains-retreat (*vassa*) in the Deer Park of Isipatana, Varanasi, in the year 103 Maha Era. During the retreat he converted the Five Ascetics and the group of 54 friends headed by Yasa, son of a wealthy man, leading them to Arahatship. When the retreat was over, he asked them to disseminate the Dhamma, which is excellent in all three aspects – the beginning, the middle and the end – no two of them going in the same direction. He himself went alone towards the forest of Uruvela to convert the three ascetic Kassapa brothers and their followers, numbering one thousand.

On the way to Uruvela, on reaching Kappāsika grove, the Buddha met with thirty Bhaddavaggiya brothers who were searching an absconding woman; he established them in the lower Paths and Fruitions and made them *ehi-bhikkhus*. Then he proceeded alone to Uruvela where he liberated the eldest brother, Uruvela Kassapa, with his 500 followers from heretical views. He did the same for Nadi Kassapa with 300 followers and Gayā Kassapa with 200 followers. Finally, he preached all the one thousand ascetics the Ādittapariyāya Sutta on the stone slab at Gayāsīsa and thereby established them in the Fruition of Arahatship. And being followed by all the one thousand newly accomplished Arahats, the Buddha set out on a journey to the city of Rājagaha.

The day the Buddha arrived in Rājagaha, he helped King Bimbisāra and Brahmin householders, one hundred and ten thousand in all, with his teaching to reach the state of Sotapattiphala and another ten thousand Brahmin householders to reach the state of lay devotees established in the Three Refuges. The following day the Buddha accepted Veluvana Monastery generously donated by King Bimbisāra in support of the Buddha's ministry. It was the first monastery the Buddha had ever accepted and the occasion of the Buddha's acceptance of the

monastery was marked by a great earthquake. From that time onwards the Buddha had taught all those worthy of conversion, who came to him, including those who would eventually become Chief Disciples, Great Disciples and Ordinary Disciples. He did so as though he were dispensing among them medicine for deathlessness.

While the Buddha was thus busily engaging himself his father King Suddhodana sent nine ministers one after another, each with one thousand men, on a mission to beg the Buddha to return to Kapilavatthu. But they all became Arahats and sent back no information to the king. So the Buddha's birthmate, the minister Kaludayi, was sent as the tenth envoy also with one thousand men. Kāludāyī and his men became Arahats, too, and spent their time enjoying the bliss of their spiritual attainment. When the cold season was over and spring came, Kaludayi made a persuasive supplication to the Buddha in sixty four verses begging the Buddha's return to the home of his kinsmen. The Buddha then journeyed to the city of Kapilavatthu on the first day after the full moon of Tabaung travelling slowly, covering only one *yojana* a day, and arrived at Kapilavatthu on the first day after the full moon of Kason in the year 104 Maha Era.

The same day the Sakyan princes welcomed the Buddha and his host of *bhikkhus* in a great ceremony and took them to Nigrodhārāma Monastery as they had arranged before hand. On arrival at the Monastery the Buddha sat in the seat specially prepared for him and remained quietly surrounded by twenty thousand Arahats. The Sakyans who took too great a pride in their high birth thought to themselves: "This prince Siddhattha is younger than we. He is only a young brother, or a young nephew, or a young grandson of ours." And puffed up with conceit they urged their younger kinsmen, "You bow in homage to the Buddha; we shall, however, stay behind you."

The Buddha knew the inner minds of the Sakyan princes swelling with pride of their birth, and thought to himself: "These proud kinsfolk of mine do not realize that they have grown old without accomplishing anything beneficial for themselves. They know nothing about the

nature of a Buddha. They know nothing about the power of a Buddha. What if I should display a Buddha's might by performing the Twin Miracle of water and fire. I will make a jewelled walk in the sky, a platform as broad as the ten thousand universe. And I will walk to and fro on it and pour forth a shower of sermons to suit the temperaments of all those who come to me." No sooner had he resolved thus than Brahmas and Devas acclaimed their joyous approval.

Then the Buddha entered upon the Fourth Jhāna making white (colour) as his object of concentration. On arising from that *Jhāna* he made a firm resolve that light should spread all over the ten thousand universe. Immediately after that resolution, all the universe was flooded with light to the great delight of men, Devas and Brahmās. While they were rejoicing, the Buddha rose up in the sky by developing the supernormal power through exercise of the Fourth Jhana. Then he proceeded to perform the Yamakapātihāriya, the Twin Miracle, which consisted of appearance of flames of fire and streams of water emitted alternatively (1) from the top and bottom of the body, (2) from the front and the back, (3) from the eyes, (4) from the ears, (5) from the nose, (6) from the shoulders, (7) from the hands, (8) from the sides, (9) from the feet, (10) from the fingers, toes and from between one finger and another as well as from between one toe and another, (11) from each hair of the body, and (12) from every pore of the body. The emitted fire sparks and water sprays fell amidst the crowds of human and celestial beings as though the Buddha was letting fall the dust from his feet onto their heads. The exhibition of the Twin Miracle with the emission of fire and water alternately from the body of the Buddha created a marvellous spectacle of great splendour which inspired all the Sakyan princes with awe and reverence, moving them to utter words of resounding praise.

After the performance of the Twin Miracle, the Buddha created a jewelled walk of great brilliance which extended from east to west reaching even beyond ten thousand universe. The Buddha walked up and down the jewelled walk and delivered several discourses to humans and Devas suiting their mental dispositions.

At that time the Venerable Sāriputta, who was residing at Gijjhakuta Hill, Rajagaha, saw (through his supernormal power) the whole event (taking place at Kapilavatthu) and thought to himself: "I shall now go to the Buddha and make a request for a complete narration of the life histories of the Bodhisattas and the Perfections they had fulfilled." Accordingly, he lost no time to gather the five hundred Arahats, who were all his co-residents, and said to them: "Come, we will go. We will pay a visit to the Master and ask him about the past stories of the Buddhas." Having urged them to accompany him, they all travelled through space by means of supernormal power with so fast a speed surpassing that of the wind and the storm. In a moment the Venerable Sāriputta with the company of *bhikkhus* arrived before the Buddha and paid homage to him. Then he uttered the verse,

*"Kīdiso te mahāvīra,
abhinīhāro nar'uttama"
etc.,*

mentioned at the outset, thereby asking the Buddha to narrate elaborately how he had received the Definite Prophecy from the Former Buddhas and how he had fulfilled the ten Perfections, which extend to thirty in all, for the Bodhisattas.

Then the Buddha, who was still on the walkway, responded with two verses:

*"Pītipāmojjajananaṃ,
sokasallavinodanam,"
etc.,*

meaning: "Listen to the Buddhavaṃsa Discourse that could give you joy and happiness, remove the thorns of sorrow and bestow upon you the three kinds of bliss, namely; human existence, divine existence and Nibbāna. Having thus listened, try to follow and practise the Path as will be explained in this Discourse that could dispel conceit, eradicate sorrow, liberate you from *samsāra*

and put an end to all suffering." Thus the Buddha, out of compassion, urged all humans, Devas and Brahmas reciting the verse numbering four *bhānavāras* (1070 stanzas).¹

The Commentary on the Buddhavamsa

The Buddhavamsa Text is included in the Khuddaka Nikaya of the Suttanta Pitaka recited at the First, Second and Third Councils by Arahats. The Commentary on it entitled *Madhuratthavilāsinī* consisting of 26 *bhānavāras* was authored by the Venerable Buddhadatta, a resident of the Port Monastery of Kāvīrapaṭṭana of the Cola Country in South India.

The Great Buddhavamsa Story

During the reign of King Bagyidaw (A.D.1819-37), the Fourth Founder of the City of Ratanāpūra, the First Ngakhon Sayadaw recipient of the title of Ādiccavamsā-bhidhaja Mahā Dhammarājādhirājaguru, wrote the Buddhavamsa Story in prose combining the Text and its Commentary, interspersed with certain Pali verses and their word-for-word translations for the aforesaid benefits of joy, end of sorrow, etc. by young men and women of good families. He did not translate the whole Text word for word (as there already exist well known translations in that style called *nissaya*.)

That Buddhavamsa in Myanmar prose was published in 1297 M.E (1935) by Zabumeitswe Pitaka Press, Yangon, in three volumes with the title "The Great Buddhavamsa Story."

Sudhammavati Buddhavamsa

Not long after the Great Buddhavamsa Story had been published, *The Sudhammavati Buddhavamsa Story* appeared in one volume of poetical prose written by Editor U Htun Sein.

1. One *bhānavāra*: is equal to about 270 stanza each of four lines, recited in one session of a Synod.

**The State Buddha Sāsana Council's version
of the Mahā Buddhavaṃsa**

After the founding of the new independent country of the Union of Myanmar, the people, both the Sangha and the laity, were busy assiduously making preparations and arrangements, shouldering their respective responsibilities for the holding of the Sixth Buddhist Council; the Prime Minister U Nu, seeing their dedicated activities, was inspired by the profound thought of bringing out a new version of the Buddhavaṃsa Text and its Commentary – a version that should include everything that is connected with the Buddha. Accordingly he requested me at his house on the occasion of Anekaja ceremony and inauguration of his shrine-room to write such a saga of the Buddhas in commemoration of the great event of the Buddhist Council.

I said to the Prime Minister then: "I have been assigned to participate as a Tipitakadhara in the Sixth Buddhist Council which is to be held soon, and I still have to work hard to become qualified for the title." With that excuse, I refused to comply with his request. Indeed, at that time I had just passed the written examination in the Vinaya Piṭaka and was about to sit for another one on the Abhidhamma Piṭaka.

Succession of Compilers

Undaunted by my refusal of the request the Prime Minister persisted in his earnest effort to produce the proposed book by approaching other scholars. And the compilation started first under the supervision of Medhāvī Sayagyi U Saing. Some months later when only a portion had been done, the work was interrupted until Mahapaññābala, Pathamagyaw Sayagyi U Kyee Pe took it over as supervisor. In the same way, the compilation again passed on to Aggamahāpandita Sayagyi U Lin, M.A. After one and a half years he could finish compiling only the first volume of the series (from the story of Sumedha up to the end of the story of Buddha Kassapa). Then U Lin passed away to our great regret, leaving only the fame of his learning.

The assignment given to me

It was on the 11th day of the waxing moon in the month of Nadaw, 1316, (December 6, 1954), that Sayagyi U Lin passed away; and four days later the sponsor of my ordination and spiritual father, the wealthy Sir U Thwin, Thadothiri Thudhamma, Chairman of the State Buddha Sāsana Council and Patron of the Sixth Buddhist Council, came to me in person at the request of the Prime Minister and asked me not to refuse should the Prime Minister make a supplication for writing a Buddhavamsa. On the full moon day of Pyatho, 1316 (8-1-55) the Prime Minister himself came to see me at my temporary residence at the Thathana Yeiktha Meditation Centre and made a formal request as follows:

- (1) Please supervise the compilation of a treatise on the lives of the Buddhas. In so doing please include everything about the Buddha, not leaving out even minor details. If one volume is not enough, make it two; if two is not enough make it four, eight and so on. It is important that the work should be exhaustive.
- (2) The writing should be intelligible and interesting to all, young and old, even to non-Buddhists, who wish to know about the lives of the Buddhas.
- (3) Should the Venerable Sayadaw undertake the task of writing the Mahā Buddhavamsa in Myanmar, it will be welcomed by all, both the Sangha and the laity alike.

The request had been made repeatedly, the first time in 1313 M.E. (A.D. 1951), the second time in 1315 (1953); and now in 1316 (1954), by my spiritual father and finally by the Prime Minister himself. I therefore felt that I should no longer refuse to comply with their request. Accordingly I gave my consent firmly saying: "Very well, Dayakagyi, when the proceedings of the Council are over, I will take charge of the compilation and supervise the work to the best of my ability without sparing my energy."

After the Prime Minister left, I reminded myself of the following dictum.

*Yam hi kayirā tam hi vade,
Yam na kayirā na tam vade.
Akarontam bhasamanam
parijananti pandita.*

One should say what one would do,
One say not what one does not.

He who says but does not do
Is subject to blame by the wise.

Supplication made by the State Buddha Sāsana Council

Not long after I had promised the Prime Minister, the State Buddha Sasana Council also made its own supplication. In reply to it, I stipulated the following three terms for carrying out the work: (1) the work would be done voluntarily without acceptance of any honorarium, (2) I would have nothing to do with office administrative work, and (3) I would take charge of the literary matters only in which I feel competent. I added that if these three conditions were agreeable to the State Buddha Sasana Council, it would mean that I had accepted the assignment.

Some days later three officials from the State Buddha Sasana Council, namely, Chief Editor U Ba Hmi and Editors Saya Htun and Saya U Ba Than: approached me with the favourable reply that the State Buddha Sasana Council had agreed to all the points raised by me. Then in accepting the compilation work I said to Saya Htun and Saya U Ba Than: "Subject to failure is a work without a leader; so is a work with too many leaders." I accept the work as its supervisor so that the compilation of the Buddhavamsa may not fail. You carry on with the assignment as has been planned since the time of Sayagyi U Lin. I shall attend to the editing work when the proceedings of the Council come to an end."

The Prime Minister's supplication in writing

As though 'to drive in a nail where it is already firm or to strap on an iron belt where it is already tight,' the Prime Minister's formal supplication in writing came. The letter was dated the 14th waxing moon of Nadaw, 2499 Sāsana Era or 1317 Myanmar Era (December 28, 1955). (The translation of the letter is omitted here.)

Sayagyi U Lin's great learning

When the Sixth Buddhist Council and the ceremonies commemorating the 2500th year of Buddhism in 1318 (1956) came to an end, in compliance with the Prime Minister's supplication and in fulfilment of my promise, I started editing the MSS so far prepared on the Maha Buddhavamsa. I found them running over 700 pages written while the Sayagyi was still alive, full of noteworthy facts with profound meaning, covering a wide field but not easy to be grasped by ordinary people. In preparing these MSS it looked as if the Sayagyi was making a final display of his great genius of learning.

When Sayagyi U Lin first planned the compilation of the Mahā Buddhavamsa, he had in mind to write it only briefly and did so accordingly. But the Prime Minister U Nu earnestly urged him saying, "Let it be elaborate as much as possible, Sayagyi. Write all there is to know about the Buddha; there cannot be anything that is too insignificant to be left out. Please write to the best of your ability for the benefit of the coming generations." Sayagyi then put aside all that had been written before briefly and worked afresh keeping his mind steadfastly on the subject of the Buddhavamsa all the time. When he began working on arrival at office, he would put both his arms on the desk and start dictating to his stenographer giving him no rest, sometimes making a clicking sound with the tongue, at other times clenching the fists, closing the eyes and gnashing the teeth to concentrate his energy. All this was known from the information given by Saya Htun.

New Plan of the compilation of the Mahā Buddhavamsa

Such a very ambitious literary work, full of noteworthy doctrinal points with their deep meanings, like a treasure house of knowledge presented by the Sayagyi as if 'he had hoisted the flag of learning' of his lifetime should not be published as originally envisaged by him I feared that readers would find it rather confusing and difficult to read and understand. Therefore the writing of the Mahā Buddhavamsa had to be planned anew as follows:

- (1) The main subject of the Buddhavamsa should be treated separately;
- (2) The Chapter (2) on "Rare appearance of a Buddha" should be re-written and get confirmed by learned Sayadaws;
- (3) A new chapter on miscellaneous matters concerning duties which should be comprehended and performed by every aspirant of Buddhahood should be added;
- (4) Explanatory notes and interpretations should be given fully in a separate chapter entitled Anudīpani to serve as a supplement to the first part of the first volume, and
- (5) Difficult usages should be made easy by replacing them with simple ones in Myanmar.

When the MSS of the Maha Buddhavamsa finally went to the press of the State Buddha Sāsana Council, Sayagyi Saya Nyan, Mahā Paññābala, Professor of Pali, acted as Chief Proof Reader.

Exhortation to readers

This version of the Mahā Buddhavamsa contains the same material with the same meaning as that preserved in the original Buddhavamsa Text, its Commentary, etc.; the only difference between the original works and this lies in the medium employed, the former in Pali and the latter in Myanmar.

Since a Buddhavamsa can truly confer upon its worthy readers such benefits as (1) joy and happiness, (2) end of sorrow, and (3) the three attainments of human existence, divine existence and Nibbāna, as has been pronounced by the Buddha, this Introduction is concluded with an exhortation in verse so that each reader might enjoy his or her share of welfare.

*Patubhuto Mahā Buddha-
vamsa buddhatthadīpako
Buddhavādīnam atthāya
tam nisāmetha sādhave.*

O you worthy men of gentle mind, seeking your own interest and that of others! This book of the Maha Buddhavamsa, a version of the State Buddha Sāsana Council which has made its appearance in commemoration of the convening of the Sixth Buddhist Council, resembles a plot of land on which virtuous Buddhists may sow seeds of the Dhamma; it vividly describes for the benefits of those who are virtuous devotees of Buddhism how the Buddha, The Friend of the three classes of beings, had performed unique, meritorious deeds beginning from his existence as Sumedha. Therefore you all who aspire after the fourfold knowledge of the Path, the true Enlightenment, should study it carefully with an eye of wisdom, fully confident that you will gain the fruits of joy and happiness, end of sorrow and the three attainments of human existence, divine existence and Nibbana.

U Vicittasārābhivamsa
Tipitakadhara Dhammabhandagārika
The 7th waxing moon of Wazo, 1399, Myanmar Era

*Namo tassa bhagavato arahato sammā-sambuddhassa*¹

I. SALUTATION & INTENTION²

With most respectful adoration I pay obeisance to the Buddha who, like his predecessors, has made a very rare appearance; who, like them, has no peers among Brah-mās, Dévas and human beings in the three worlds; who, like them, forms a refuge for all these beings who bow in homage; and who is like them in all aspects of glory, virtues and attributes (except in eight individual features³ such as life-span, height, lineage, duration of strenuous exertion, rays emitted from body, conveyance used on renouncing the world, Bodhi-tree and size of dais as seat).

1. This Pali sentence is the formula of great honour paid to the Buddha which may be translated "Honour to Him the Blessed One, the Worthy One, the Perfectly Self-Enlightened One." A Buddhist literary work usually begins with it to show the author's exclamation of obeisance.

2. The original word in Pali is *paṭiññā* which literally means "promise" or "vow."

3. These are called *atthavemattāni*, which Malalasekera translates "eight particulars in which the Buddha differ from each other." His rendering of these eight are: "length of life in the epoch in which each is born, the height of his body, his social rank, (some are born as khattiyas, others as brahmins), the length of his austerities, the aura of his body (thus in the case of Mangala, his aura spread throughout the ten thousand world systems, while that of Gotama extended only one fathom), the conveyance in which he makes his renunciation, the tree under which he attains Enlightenment, and the size of the seat (*pallaṅka*) under the Bodhi tree." *Dictionary of Pali Proper Names* under Buddha.

With most respectful adoration I pay obeisance to the Dhamma, which, through his Omniscience and out of profound compassion for all beings, has been well taught¹ by that Buddha, and which has been held in high esteem by himself.

With most respectful adoration I pay obeisance to the Sangha, the Order of Noble Ones, who have become true sons of the Master by their proper and upright practice² of the Dhamma.

Having paid obeisance to the Buddha, the Dhamma and the Sangha, I shall now write in a language neither too brief nor too elaborate, neither too simple nor too difficult, and relying mainly on the canonical texts of the *Buddhavaṃsa*³ and its commentary and also taking relevant materials from other texts and commentaries, the *Mahā-Buddhavaṃsa*, the Great Chronicle of the Buddhas – a book on the lives of twenty-five Enlightened Ones from out of innumerable Buddhas past, whose number is far greater than that of the grains of sand of the Ganges,⁴ beginning with the account of the Exalted Dipaṅkara, from whom the Future Gotama as the Hermit Sumedha received the definite prophecy⁵ that he would become a Perfectly Self-Enlightened One.

1. This is the first attribute of the Dhamma.
2. These are the first and second of the attributes of the Sangha.
3. The fourteenth book of the Khuddaka-Nikāya of the Sutta-Pitaka.
4. Cp. "Few are the sands of the Ganges,
Innumerable are the Conquerors,
Who have entered Nirvana, . . ."

This is from U Pe Maung Tin's translation of the popular Pali *gāthā* beginning with the word "*Sambuddhe*." The relevant Pali composition in two lines are;

"*Appakā vālukā gangā
anantā nibbutā jinā, . . .*"

5. Receiving of the definite prophecy (*Niyata-vyākaraṇa*) is an important feature in the spiritual evolution of a Bodhisatta. We shall see more about it when we come to the story of Sumedha.

May those virtuous people, who are desirous of seeking merit and knowledge; who, with abiding faith, have established a firm foundation of refuge in the Buddha,¹ the Dhamma and the Sangha; and who are properly and uprightly cultivating the threefold practice of morality (*sīla*), concentration (*samādhi*) and insight (*paññā*) – may they easily attain the Path, Fruition and Nibbāna.

1. Here the author adds an adjectival clause reading “whose supremacy in the three worlds is like the ruby-studded pinnacle of a palace.” The three worlds here are the three realms of sensuality (*kāma*), materiality (*rūpa*) and immateriality (*arūpa*). The first corresponds to the realm of five senses, comprising the four woeful states (*apāya*), the human world and the six celestial worlds. The material and immaterial worlds belong to the Brahmas.

II. RARE APPEARANCE OF A BUDDHA

Singular opportunity of living in an age when a Buddha appears

The wealthy Anāthapīṇḍika,¹ soon to become the donor of Jetavana monastery, on his visit to Rājagaha when he would see the Buddha for the first time, heard the word "Buddha" from his wealthy brother-in-law² in Rajagaha. As soon as he heard the sound "*Buddha*" he exclaimed, "*Ghoso' pi kho eso gahapati dullabho lokasmim yad idam 'buddho buddho' ti*", meaning "Friend, rare indeed it is in the world even to hear the utterance '*Buddha, Buddha.*' "

While the Buddha was staying in the market town of Āpaṇa in the country of Aṅguttarāpa, Sela³, a leading Brahmin teacher, heard from Keniya the matted-haired ascetic, the word "Buddha". As soon as he heard the sound "*Buddha*" it occurred to him thus: "*ghoso' pi kho eso dullabho lokasmim yad idam 'buddho buddho' ti*", meaning "Rare indeed it is in the world even to hear the utterance '*Buddha, Buddha.*' " Not long after, together with three

1. A merchant of Sāvattī and a staunch supporter of the Buddha and his Sangha. Anāthapīṇḍika means "one who feeds the destitute". His Personal name was Sudatta. He came to Rājagaha on business and found his brother-in-law making elaborate preparations to treat the Buddha and his bhikkhus to a meal. It was on this occasion during the first year of the Buddha's Enlightenment that he heard the word Buddha for the first time. See the Senāsanakkhandhaka of the Vinaya Cūlavagga.

2. They were related as each had married the other's sister.

3. He visited his friend Keniya who was then preparing to shower his lavish hospitality on the Buddha and his Order of bhikkhus, an incident similar to that of Anāthapīṇḍika. Both were filled with joy on hearing such a great name as Buddha. See Sela Sutta of the Majjhima - paṇṇāsa of the Majjhima Nikāya.

hundred followers, he gained *ehi-bhikkhu*¹ monkhood, and seven days thence he attained arahatship with them.

In the light of these canonical extracts, it is very rare and difficult in the world even to hear the word "*Buddha, Buddha*;" inexpressably and extremely more so indeed is the appearance of a Buddha.

In this respect, it may be noted that the utterance "*diamond*" may refer to a genuine diamond or a fake. Likewise, because rumours of a coming Buddha had been widespread prior to the Buddha's appearance, both Anāthapindika and Sela must have heard before the false claim of six heretical teachers² to be "Buddhas." But just as the sound (of the word) "diamond," only when spoken of a genuine one, would please one who can differentiate between a genuine diamond and a fake; so also, to such men of highly developed intelligence as Anathapindika and Sela, the utterance "*Buddha*" could have been delightful only when spoken of the true Buddha.

Just as taking a fake diamond to be genuine by unworthy persons of poor intelligence is a wrong notion, even so taking their masters (the six heretical teachers) to be genuine Buddhas by those who followed them was a wrong and harmful conclusion (*micchādhimokkha*).

In order to appreciate more profoundly the rare phenomenon of a Buddha's appearance in the world, it is important to know briefly (at the outset) the following (matter) concerning a Bodhisatta and a Buddha:

1. Bodhisatta (A Being destined to attain Enlightenment, i. e. a Future Buddha),
2. Bodhisatta-kicca (Duties of a Future Buddha),
3. Buddha (A Supreme Being who has fulfilled the duties of a Future Buddha and has consequently attained Enlightenment), and
4. Buddha-kicca, (Daily Duties of a Buddha).

1. Literally, "Come *bhikkhu*!" It was the command made by the Buddha in order to bring a deserving person to the Order of the Buddha's followers in the yellow robe. Accordingly, it formed the oldest formula of admission to the Order.

2. *Cha-satthara* in Pali simply meaning "six teachers." They were Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Nigantha Nātaputta and Sañjaya Belatṭha-putta. They were all non-Brahmanicā teachers and contemporaries of the Buddha but older in age.

I. Bodhisatta

The Fourfold Insight Knowledge of the Path (*Magga-ñāṇa*)¹ with or without accompaniment of Omniscience (*Sabbaññutañāṇa*)² is called Enlightenment (*Bodhi*). Enlightenment is of three kinds:

- (1) **Sammā-sambodhi:** Enlightenment consisting of the Fourfold Insight-Knowledge of the Path with the accompaniment of Omniscience. The Fourfold Insight-Knowledge of the Path is understanding of the Four Noble Truths³ by oneself without a teacher's help, and it has distinctive power of removing mental defilements as well as habitual tendencies (*vāsanā*) of past existences; Omniscience is understanding of all principles worthy of understanding.
- (2) **Pacceka-Bodhi:** Enlightenment consisting of the Fourfold Insight-Knowledge of the Path which is understanding of the Four Noble Truths by oneself without a teacher's help.
- (3) **Sāvaka-Bodhi:** Enlightenment consisting of the Fourfold Insight-Knowledge of the Path which is understanding of the Four Noble Truths only with the help of a teacher.

1. The Path leading to the extinction of suffering, which forms the last of the Four Noble Truths is eightfold (See below, n.3). The Eightfold Path consists of (1) right understanding (*sammā-diṭṭhi*), (2) right thinking (*sammā-saṅkappa*), (3) right speech (*sammā-vācā*), (4) right bodily action (*sammā-kammanta*), (5) right livelihood (*sammā-ājīva*), (6) right effort (*sammā-vāyāma*), (7) right mindfulness (*sammā-sati*), and (8) right concentration (*sammā-samādhi*). The first two form wisdom (*paññā*), the second three, morality (*sīla*) and the last three, concentration (*samādhi*): VbhA 416.

2. *Sabbaññuta-ñāṇa* is the compound of *sabbaññuta* and *ñāṇa*. The first word *sabbaññuta* itself means Omniscience. The word occurs in Nett 204; DA 1.99; VbhA 197. One who is endowed with *Sabbaññuta* or *Sabbaññuta-ñāṇa* is *Sabbaññū*, the Omniscient One. "The Buddha is omniscient, not in the sense that he *knows* everything, but that he *could* know anything should he so desire." DPPN under Buddha.

3. They are the Truth of suffering (*dukkha*), of the Origin of suffering (*dukkha-samudaya*), of the Extinction of suffering (*dukkha-nirodha*) and of the Path leading to the Extinction of suffering (*dukkha-nirodha-gāminīpaṭi-padā*).

(1) Noble Persons who have a strong wholesome desire to realise *Sammā-Sambodhi* are called *Sammā-Sambodhisatta*, "Future Perfect Buddhas,"¹ (2) Noble Persons who have a strong wholesome desire to realise *Pacceka-Bodhi* are called *Pacceka-Bodhisatta*, "Future Private Buddhas," and (3) Noble Persons who have a strong wholesome desire to realise *Sāvaka-Bodhi* are called *Sāvaka-Bodhisatta*, "Future Disciples of a Buddha."

Three types of Future Buddhas²

Of these three kinds of Noble Persons (1) *Sammā-Sambodhisatta* or Future Perfect Buddhas are grouped into three types: (a) *Pannadhika* Future Buddhas, (b) *Saddhādhika* Future Buddhas, and (d) *Vīriyādhika* Future Buddhas.

Buddhahood is attainment of Omniscience (*Sabbāññuta-ñāṇa*). To attain this Supreme Wisdom the seeker must have a mental make-up in which Wisdom is predominant. The factor of predominant Wisdom means careful consideration and forethought in doing everything physically, verbally or mentally. By so doing, one's wisdom becomes strengthened and mature existence after existence so that in due course one painlessly attains Omniscience which is far superior to all kinds of wisdom. Just as money is gained in the world by means of monetary investment, even so Omniscience is gained by means of intellectual investment.

(a) Future Buddhas called *Paññādhika* with the factor of predominant Wisdom always present in their endeavours

1. "Future Perfect Buddhas" means "Future Perfectly Self-Enlightened Ones."

2. "Future Buddhas" from now on means "Future Perfect Buddhas" or "Future Perfectly Self-Enlightened Ones" unless otherwise stated.

become Buddhas after fulfilling their Perfections (*Pāramī*)¹ for four *asankhyeyya*² and a hundred thousand aeons³.

(b) Other Future Buddhas also believe that they can become Buddhas by fulfilling Perfections, and in their mental make-up such belief is predominant. With them Faith plays a greater role than Wisdom. They are therefore called *Saddhādhika* Future Buddhas, "Future Buddhas with predominant Faith." Since they are not led by Wisdom but by Faith in their fulfilment of Perfections they cannot become Buddhas after four *asankhyeyya* and a hundred thousand aeons, but only after eight *asankhyeyya* and a hundred thousand aeons.

(c) There are still other Future Buddhas who rely solely upon their Energy (Industriousness). For them Wisdom is not a principal factor. Neither do they place emphasis on the Faith that Perfections lead to Enlightenment. Holding that Energy brings about Buddhahood, they give top priority to Energy in their fulfilment of Perfections and become Buddhas only after sixteen *asankhyeyya* and a hundred thousand aeons. They are therefore called *Vīriyādhika* Future Buddhas, "Future Buddhas with Predominant Energy."

Thus it should be noted that three designations – *Paññādhika*, *Saddhādhika* and *Vīriyādhika* are applied only to *Future* Buddhas. Otherwise one would think that they belonged to Fully Enlightened Buddhas. These distinctions exist only while they remain as Future Buddhas, but once they attain Buddhahood, they are all identical in respect of Wisdom, Faith and Energy. One cannot say which Buddha is more accomplished than the other in each of these aspects.

1. Perfection: *pāramī*, also called *pāramita*, 'Completeness' and 'highest state' are also given as meanings of the Pali word in PED. The Perfections are ten in number which are "the perfect exercise of the ten principal virtues of a Bodhisatta." PED. For details see the *Anudīpanī*.

2. *Asankhyeyya* (*asaṅkheyya*) literally means 'innumerable.' Some take it to be the figure one followed by 140 zeros, i.e. 10¹⁴. Kacc. 395; Abhidh. 474-6. Warren translates the word as 'immensity.' *Buddhism in Translation*, p. 5.

3. Aeon: *kappa*. which may also be translated 'world cycle.' A *kappa* has an age of enormous length. For details see the *Anudīpanī*.

*Paññādhikānaṃ hi saddhā mandā hoti paññā tikkhā;
Saddhādhikānaṃ paññā majjhimā hoti saddhā balavā;
Vīriyādhikānaṃ saddhā-paññā mandā vīriyam balavam.*¹

In Paññādhika Future Buddhas, Wisdom is strong but Faith is weak;

In Saddhādhika Future Buddhas, Wisdom is medial but Faith is strong;

In Vīriyādhika Future Buddhas, Faith and Wisdom are weak, but Energy is strong.

Reasons for difference between the three types of Future Buddhas

As has been stated, Bodhisattas are of three types with three respective periods of fulfilment of Perfections, namely, four *asaṅkhyeyya* and a hundred thousand aeons, eight *asaṅkhyeyya* and a hundred thousand aeons and sixteen *asaṅkhyeyya* and a hundred thousand aeons. A reason for this difference is mentioned in the *Pāramīdawgan Pyo*², an epic composed by the celebrated poet of Old Burma – Ashin Silavamsa³. According to it⁴ the difference lies in the Path chosen by the individual Future Buddha, viz., a Paññādhika Future Buddha chooses the Wisdom Path which takes four *asaṅkhyeyya* and a hundred thousand aeons to reach the goal; a Saddhādhika Future Buddha chooses the Faith Path which takes eight *asaṅkhyeyya* and a hundred thousand aeons to reach the goal; and a Vīriyadhika Future Buddha chooses the Energy Path which takes sixteen *asaṅkhyeyya* and a hundred thousand aeons to reach the goal.

1. Commentary on the first Khagga-visana Sutta of the *Sutta Nipāta*.

2. Dated A.D. 1491 and composed when the poet was 38, according to the Introduction, *Pāramīdawgan Pyo*, Rangoon 1953. It is the best known work and masterpiece of the poet. Preface, *ibid*.

3. A monk poet and literary genius (A.D. 1453–1520) who was born in a village near Taungdwingyi but who made his name in the city of Ava.

4. But what is mentioned in the epic with regard to the three types of Future Buddhas is apparently based on commentarial statements. It is interesting to note that, in the author's view, the names Paññādhika, etc. belong only to Bodhisattas, but not to Buddhas.

According to the view of other teachers as mentioned in the Pakinnaka-katha of the *Cariyā-Pitaka Commentary*, the difference between the three durations lies in the three degrees of energy, namely, strong, medial and weak. (This view implies that it takes Paññādhika Bodhisattas only four *asaṅkhyeyya* and a hundred thousand aeons for fulfilment of Perfections because of their predominant energy; the view is thus not free from the fault of confusion (*saṅkara-dosa*)¹ as it mixes up Paññādhika Future Buddhas with Viriyākhika Future Buddhas.)

The view which appeals to the Commentator Dhammapāla and others is that the difference in duration is due to the difference in the degrees – strong, medial and weak of maturity of Perfections leading to emancipation (*Vimutti-paripācāniya Dhamma*).

To elaborate, even at the time of receiving the prophecy the Bodhisattas are of three types:

(i) Ugghāṭitaññū Bodhisattas,² (ii) Vipāñcitaññū Bodhisattas³ and (iii) Neyya Bodhisattas.⁴

(i) Ugghāṭitaññū Bodhisattas are those who have the capacity to attain Arahatship together with the six Higher Spiritual Powers (*Abhiññā*)⁵ and four kinds of Analytical

1. Fault of confusion; *sankara-dosa*. The word is also found in Sanskrit which means in rhetoric the confusion or blending together or metaphors which ought to be kept distinct. SED.

2. "One who already during a given explanation comes to penetrate the truth." *Buddhist Dictionary*.

3. "One who realizes the truth after Explanation." This is said of one who realizes the truth only after detailed explanation of that which has already been taught him in a concise form.

4. "Requiring Guidance" is said of a person who through advice and questioning, through wise consideration, and through frequenting noble-minded friends, having intercourse with them, associating with them, gradually comes to penetrate the truth.

5. They are (1) Psychic Powers (*Iddhi-vidha*), (2) Divine Ear (*dibba-sota*), (3) Penetration of others' mind (*citta-pariya-ñāṇa* or *cetopariya*), (4) Divine Eye (*dibba-cakkhu*), (5) Remembrance of former existences (*pubbenivāsānussati* or *pubbenivāsa*), and (6) Extinction of 'influxes' (*āsavakkhaya*). The first five being mundane can be attained through intense mental concentration (*samādhi*) whereas the last being supramundane can be attained only through penetrating insight (*Vipassanā*).

Knowledge (*Paṭisambhida*)¹; they can attain that stage even before the end of the third line of a verse-sermon of four lines delivered by a Buddha if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence. (This is one of the eight factors for receiving the prophecy.)

(ii) *Vipañcitaññū* Bodhisattas are those who have the capacity to attain Arahantship together with the six Higher Spiritual Powers (*Abhiññā*) and four kinds of Analytical Knowledge (*Paṭisambhida*); they can attain that stage before the end of the fourth line of a verse-sermon of four lines delivered by a Buddha if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence.

(iii) *Neyya* Bodhisattas are those who have the capacity to attain Arahantship together with the six Higher Spiritual Powers (*Abhiññā*) and four kinds of Analytical Knowledge (*Paṭisambhida*); they can attain that stage at the end of the whole verse-sermon of four lines delivered by a Buddha if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence.

With *Ugghātitaññū* Bodhisattas the degree of maturity of Perfections leading to emancipation is so strong that they have to endeavour only for four *asankhyeyya* and a hundred thousand aeons after receiving the prophecy. With *Vipancitannu* Bodhisattas the degree of maturity of Perfections leading to emancipation is medial and they have to endeavour for eight *asankhyeyya* and a hundred thousand aeons after receiving the prophecy. With *Neyya* Bodhisattas the degree of maturity of Perfections leading to emancipation is so weak that they have to endeavour for sixteen *asankhyeyya* and a hundred thousand aeons after receiving the prophecy.

Ugghātitaññū Bodhisattas are identical with *Paññādhika* Bodhisattas; so are *Vipañcitaññū* Bodhisattas with *Saddhādhika* Bodhisattas and *Neyya* Bodhisattas with *Vīriyādhika* Bodhisattas.

1. They are (1) Analytical Knowledge of Meaning (*attha*), (2) of causal relations (*dhamma*), (3) of language (*nirutti*) and (4) sharp intellect (*patibhāna*) which can define the above three analytical knowledges.

**Impossibility of attainment of Buddhahood
before completing the required period of Perfections**

The paddy species that ripens only when it is three, four or five months old by no means yields crops in fifteen days or a month although watering and weeding may have been done many times a day; its stems and leaves cannot grow (as much as one would like) and its ears cannot start bearing seeds, thrive and mature. In the same way, it should be noted that all the three types of Bodhisattas by no means attain full Buddhahood with its perfectly ripe fruit of Omniscience before they have completed the full course of Perfections that lasts a hundred thousand aeons in addition to four, eight or sixteen *asankhyeyya* even if, since receiving the prophecy, they have given daily alms like those of Prince Vessantara¹ and have observed pertinent virtues such as morality, etc.

2. Bodhisatta-kicca

Mere desire to possess wealth and not working for it leads nowhere. Only when one works hard enough can one hope to gain the desired object. In the same way, the three types of Future Buddhas who wish to attain the above mentioned three respective types of Enlightenment attain them only when they have fulfilled their Perfections (*Pārami*), sacrificed their life and limb in charity (*Cāga*) and developed their virtues through practice (*Cariya*) as means of achieving the Enlightenment which they so desire.

1. Famous for his most daring generosity. From the time he was made king at the age of sixteen by his father he gave alms each day costing him six hundred thousand pieces of money. Besides, he gave his white elephant, which had the power of causing rain, to the draught-stricken citizens of Jetuttara against the will of his own people. He was therefore banished to Vankagiri, and while in exile he gave his son and daughter to Jujaka, an old brahmin who wanted to use them as slaves; he also gave his wife to Sakka who came under the disguise of a brahmin to ask for her as a test of his generosity. His existence is said to be the last of the Bodhisatta before he was reborn in Tusitā, the third highest abode of celestial beings..

In a business enterprise the extent of profit gained is determined by the capital invested and the effort put in. When the capital is large and the effort great, the profit is considerable; when the capital and effort are fair, the accruing profit is just fair; when the capital and effort are little, the profit gained is little. In the same way, there exist distinctions between Enlightenment attained by those who make investment in the form of fulfilment of Perfections, Sacrifice of life and limb in charity and development of virtues – the practices which are conducive to arising of Enlightenment¹ (*Bodhiparipācaka*). The profits gained in the form of Enlightenment differ inasmuch as there are differences in their investment of Perfections, sacrifices and virtues through Practice.

The differences may be explained as follows :

(1) Samma-Sambodhisattas, Future Buddhas, who even before the definite prophecy (made by a Buddha saying “This person shall attain Buddhahood under a certain name in a certain world,”)² accumulate merits and make the mental resolution to become a Buddha.

As mentioned in the passage

*Aham pi pubbabuddhesu, buddhattam abhipatthayim
manasā yeva hutvāna, dhammarajā asankhiyā*

in the *Buddhāpadāna* of the *Apadāna*,³ a Future Buddha aspires mentally to Buddhahood in the presence of innumerable Buddhas throughout incalculable aeons.

After thus making the mental resolution for attainment of Buddhahood and accumulating special merits for and inestimable period of time, when he becomes endowed with the eight factors⁴ (like Sumedha the Hermit), a Bodhisatta receives the definite prophecy from a living Buddha.

1, Conducive to arising of Enlightenment: *Bodhiparipācaka*: literally, “That which makes Enlightenment ripen.”

2. Like Buddha Dipankara who prophesied the attainment of Buddhahood by Sumedha.

3. Buddha-Vagga v.4. p.1.

4. See below p.29

Here it should be noted that the act of resolution by an aspirant to become a Buddha (*abhinīhāra*)¹ is made up of two phases; as aspiration to Enlightenment prior to his possession of the eight factors is mainly mental, his act of resolution made before Buddhas one after another is not complete, and he is not yet entitled to the designation of Bodhisatta.

But when he becomes endowed with eight factors like Sumedha and, on that very account, he now makes the resolution saying:

—
*“Iminā me adhikārena katena purisuttame
 sabbaññutam pāpuṇitvā tāremi janatam hahum”*²

which means

“As the fruit of this great meritorious deed done by me for the sake of this Omniscient Buddha³ (without regard even for my life,) may I, having myself attained Omniscient Buddhahood, be able to save multitudes of beings,”

his act of resolution becomes complete then and there, and it enables him to be worthy of receiving the definite prophecy.

It should be noted that this complete act of resolution (*abhinīhāra*) is the great wholesome consciousness⁴ (intention or volition) that arises as a result of his reflection on the unimaginable attributes of a Buddha and his great compassion for the welfare of the entire world of beings. And this great wholesome consciousness has the unique power of motivating his fulfilment of Perfections, Sacrifice of life and limb in charity and development of virtues through Practice.

1. An act of resolution to become a Buddha: *abhinīhāra*: the literal meaning of the word given by the author is directing one's mind towards attainment of Buddhahood.

2. Verse 57, Sumedha-kathā, *Buddhavaṃsa*.

3. Meaning Buddha Dipankara.

4. This Abhidhamma term in Pali is *Mahākusala-citt'uppāda*.

The moment that great wholesome consciousness arises in the Future Buddha, he sets himself on the Path leading to Omniscience. Because he is definitely on his way to Buddhahood, he now wins the title Bodhisatta. Owing to the great complete resolution which, as has been explained above, is the great wholesome consciousness, there becomes established in him the wholesome aspiration for full Omniscience and the unrivalled ability to fulfil Perfections, to sacrifice life and limb in charity and to develop virtues which form requisites for attainment of Omniscience.

And also because of the aforesaid great wholesome consciousness he reflects on the Perfections to be accomplished and determines the order for doing so. He does it by means of the knowledge of investigation of Perfections (*Pāramī-pavicaya-ñāṇa*), etc. which enables him to penetrate things without a teacher's help. This knowledge is a precursor to attainment of Omniscience; it is followed by the actual fulfilment of Perfections one after another.

As mentioned in the Nidana-katha of the *Cariyā-Piṭaka Commentary*,¹ after receiving the definite prophecy of Buddhahood, the Future Buddha ceaselessly and uniquely strives to fulfil Perfections (*Pāramī*), Sacrifices (*Cāga*) and virtues through Practice (*Cariya*)² which are requisites for achieving the Path-Knowledge of Arahantship (*Arahatta-magga-ñāṇa*) and Omniscience (*Sabbaññuta-ñāṇa*) by four means of development, namely, (i) *sabbasambhāra bhāvanā*, (ii) *nirantara bhāvanā*, (iii) *cirakāla-bhāvanā*. and (iv) *sakkacca-bhāvanā*.

1. "Catasso hi bodhisambhāresu bhāvanā sabbasambhāra-bhāvanā nirantara-bhāvanā cirakāla-bhāvanā sakkacca-bhāvanā cā ti."

2. Perfections, sacrifices and conduct: *Pāramī-Cāga-Cariya*: *Pāramīs* are ten in number. *Cāga* here refers to *Mahāpariccāga*, great offerings or abandonings of extraordinary nature, which are five kinds of relinquishing of wealth, of children, of wife, of limbs and of life. For details of *Pāramī* and *Cāga*, see the *Anudīpanī*. *Cariya* literally means 'conduct, behaviour, or practice' cultivated for the welfare of both oneself and others. *Cariya* is of three categories namely, (1) *lokattha-cariya*, practice for the benefit of all beings. (2) *ñātattha-cariya*, practice for the benefit of one's own kith and kin, and (3) *Buddhattha-cariya*, practice and efforts to achieve Enlightenment.

Of these four (i) *sabbasambhāra-bhāvanā* is complete development of the entire range of Perfections; (ii) *nir-antara-bhāvanā* is development of Perfections throughout the minimum period of four *asaṅkhyeyya* and a hundred thousand aeons, or the medial period of eight *asaṅkhyeyya* and a hundred thousand aeons, or the maximum period of sixteen *asaṅkhyeyya* and a hundred thousand aeons, without a break of even a single existence; (iii) *cirakāla-bhāvanā* is development of Perfections for a long duration which is not an aeon less than the minimum period of four *asaṅkhyeyya* and a hundred thousand aeons; and (iv) *sakkacca-bhāvanā* is development of Perfections with seriousness and thoroughness.¹

Moral qualities of a Future Buddha

The Future Buddha, who has received the definite prophecy, is strongly moved by great compassion for beings when he sees these helpless ones who have no refuge in this difficult journey of life, who are beset with a variety of intolerably acute sufferings such as those springing from birth, old age, sickness and death; of killings, imprisonment of beings maimed and disabled; of hardships associated with earning a living and the sufferings of beings in woeful states. Being so moved by this great compassion, he forbears his own suffering from such outrageous oppressive atrocities as cutting off of the hand, the leg, the ear, etc. perpetrated against him by those totally blind and ignorant people, and his compassion for them is long and enduring.

He suffuses them with compassion in this manner: "How shall I treat these people who have wronged me? I am of truth the person who is striving for Perfections with a view to liberating them from the woes of the cycle of births. Powerful indeed is delusion! Forceful indeed is craving! Sad it is that, being overwhelmed by craving and delusion, they have committed such great offences even against me who am endeavouring to liberate them thus.

1. With seriousness and thoroughness; *sakkacca*: usually taken to be respect or reverence, is rendered here as seriousness and thoroughness. See the *Anudīpanī* for full interpretation of *sakkacca* under *sakkacca-dāna* in types of *dāna* in group of twos.

Because they have perpetrated these outrages, serious troubles lie in wait for them."

Shedding his compassion on them thus, he tries to find suitable ways and means to save them and reflects: "Being overwhelmed by craving and delusion, they have wrongly taken what is impermanent to be permanent, suffering to be happiness, nonself to be self and unpleasantness to be pleasantness. In what way shall I go to their rescue and get them out of suffering that arises owing to a cause."

While contemplating thus the Bodhisatta rightly discerns that forbearance (*khanti*) is the only means to set beings free from the bondage of existence. He does not show even the slightest anger to beings who have outraged him by cutting off his limbs, etc. He thought to himself, "As the result of demeritorious deeds done in my past existences I deserve the suffering now. Since I myself have done wrong previously, this suffering I deserve; I am the one who has started the wrongdoing." Thus he takes the offence of others upon himself.

It further occurs to him thus: "Only with forbearance, will I be able to save them. If I do wrong to the wrongdoer I will become like him; I will not be different from him. How then can I liberate them from the woes of the cycle of births? Never can I.¹ Therefore, resting on the strength of forbearance which is the basis of all strengths, and taking their misdeeds upon myself, forbear I will; and with loving-kindness and compassion as guides, I shall fulfil the Perfections. Only by so doing will I attain Omniscient Buddhahood. Only by having attained Omniscient Buddhahood will I be able to save all beings from suffering that arises owing to a cause." He thus sees the correct situation as it stands.

Having observed thus, the Future Buddha fulfils his Perfections in a unique manner – the Perfections being ten ordinary ones, ten superior ones and ten most superior ones, thirty in all, known as Requisites of Enlightenment (*Bodhisambhāra*). The fulfilment of Perfections takes place in the above-mentioned four ways of development.²

1. The author mentions that the above exposition of the moral qualities of a Future Buddha is drawn from *Bodhisambhāra-vannanā* of the *Jinalaṅkāra Tīkā*.

2. See page 19.

**Not living long in celestial abodes
while fulfilling Perfections**

Before he attains the complete fulfilment of Perfections as in the existence of Vessantara,¹ while still fulfilling Perfections, Sacrificing life and limb in charity and developing practices in a unique manner, a Future Buddha may be reborn frequently as a divine being of long life in consequence of his great meritorious deeds. But he chooses to cut short his life in the divine world by means of intentional death² (*adhimutti-marana*²) because it is difficult to fulfil Perfections in those celestial abodes; accordingly, he is reborn in many a world of human beings where he can continue to fulfil Perfections.

Perfections compared with an ocean

However enormous an ocean may be, it is finite in its extent, being limited by its bed at the bottom, by its surface at the top and encircled by *cakkavāla* mountains on all sides. On the other hand, the ocean of Perfection in alms-giving (*dāna-pāramī*) fulfilled and accumulated by the Future Buddha is infinite in its extent; its dimensions are limitless. With regard to this particular Perfection of alms-giving one cannot define its limits by the extent of external properties given away; by the amount of flesh or blood given away; or by the number of eyes or heads sacrificed. Likewise, one cannot speak of limits of other Perfections such as that of morality (*sīla-pāramī*). Thus in this comparison of the ocean with the ocean of Perfections, it should be noted that the former is limited in capacity however vast it may be whereas the latter is of infinite magnitude.

1. Future Buddha Gotama as King of Jetuttara, the last rebirth in the human world before the Bodhisatta appeared again as Prince Siddhattha. See also note on p. 12

2. See *adhimutti-marana* in the *Anudīpanī*

Future Buddhas do not feel even intense pains

At noon during the hot season a man may go down into a deep lake and take a bath there submerging himself; and while he is so doing he does not take note of the intense heat that descends from the sky. In the same way, the Future Buddha who suffused himself with great compassion, while seeking the welfare of beings, goes down into the ocean of Perfections and submerges himself there. Since he is suffused with great compassion, he does not feel even intense pains, caused by cutting off his limbs, etc. by evil cruel persons, as sufferings.

Long duration needed for fulfilment of Perfections

A Future Buddha has to fulfil Perfections at least four *asankhyeyya* and a hundred thousand aeons from the time of his receiving the prophecy to the last existence when he achieves the completion of his fulfilment of Perfections (as in the existence of Vessantara). According to the *Samyutta Nikāya*, an aeon is a period of time during which, if the bones of a being were piled up, the size of that pile would become as high as a mountain. Therefore the number of births taken by the Future Buddha during the long period of four *asankhyeyya* and a hundred thousand aeons would be larger than that of drops of water in a great ocean. Among these existences there is none that has not witnessed his fulfilment of Perfections and none that has passed in vain.

The accounts of fulfilment of Perfections by the Future Buddha as mentioned in the 550 *Jātaka* stories and in the stories of *Cariya-Pitaka* are just a few examples out of the total experiences which he had during the long period of four *asankhyeyya* and a hundred thousand aeons. It is like a bowl of water taken out of a great ocean in order to sample its salty taste. The Buddha told these stories as illustrations as occasions arose and under appropriate circumstances. The number of stories he had told and the number of stories he had not may be compared to the water in a bowl and the water in a great ocean respectively.

The Perfection of alms-giving fulfilled by the Buddha is sung in praise in the *Jinālaṅkāra* as follows:

*So sāgare jaladhikam rudiram adāsi
bhumim parājiya samam sam adāsi dānam
meruppamāṇam adhikañ ca samolīsāṃ
khe tārakādhikataram nayanam adāsi.*¹

Aiming at Infinite Wisdom, and full of faith and fervour, that Bodhisatta had given in charity his rubyred blood in quantities much more than drops of water in the four oceans; aiming at Infinite Wisdom and full of faith and fervour, he had given in charity his naturally soft and tender flesh in quantities which would exceed the great earth that is 240,000 *yojanas* in extent; aiming at Infinite Wisdom and full of faith and fervour, his heads with glittering crowns studded with nine gems he had given in charity would pile up higher than Mount Meru; aiming at Infinite Wisdom and full of faith and fervour, he had given in charity his wondrous smiling eyes, dark as corundum or of a beetle's wing, more numerous than the stars and planets in the space of the universe.²

(2) Future Private Buddhas (a) called Pacceka-Bodhisattas have to fulfil their Perfections for two *asaṅkhyeyya* and a hundred thousand aeons. They cannot become Private Buddhas if their duration of fulfilment of Perfections is less than that number of aeon. Because as has been said in the chapter dealing with previous Bodhisattas, Enlightenment of a Private Buddha (*Pacceka-Bodhi*) cannot become mature before they have completed the full course of Perfections.

1. Verse 31 under VI. Bodhisambhārā-dīpanī-gāthā.

2. This is the translation of the Burmese version of the Pali verse. Moved by the awe-inspiring sacrifices of the Bodhisatta, the illustrious author has rendered it in a most ornate language with appropriate elaborations. Incidentally it is a good example of *Pāli-Myanma nissaya* translation.

(3) Future Disciples called *Sāvaka-Bodhisattas* are (a) Future Chief Disciples (*Agga sāvaka*), a pair of Disciples like the Venerable *Sāriputta*¹ and the Venerable *Moggallāna*,² (b) Future Great Disciples (*Mahā sāvaka*), those like the eighty Great Disciples³ in the lifetime of Buddha Gotama and (c) Future Ordinary Disciples⁴ (*Pakati sāvaka*), all arahats other than those mentioned above. Thus there are three categories of Future Disciples.

Of these three categories (a) Future Chief Disciples have to fulfil their Perfections for one *asaṅkhyeyya* and a hundred thousand aeons; (b) Future Great Disciples, for a hundred thousand aeons; and as for (c) Future Ordinary Disciples, duration of their fulfilment of Perfections is not directly given in the Texts. However, it is said in the Commentary and Sub-Commentary on the *Pubbenivāsa-kathā* (in the *Mahāpadāna Sutta*⁵) that Great Disciples can remember their past lives for one hundred thousand aeons and Ordinary Disciples for less than that figure. Since fulfilment of Perfections takes place in every existence of theirs, it may be inferred that Future Ordinary Disciples have to fulfil Perfections not more than a hundred thousand aeons. The duration of their fulfilment of Perfections is thus indefinite: it may be one hundred aeons or one thousand aeons, etc. According to some, it may be just one or two existences as illustrated by the story of a frog.⁶

1. His name prior to his enlightenment was *Upatissa*.

2. His name prior to his enlightenment was *Kolita*.

3. The enumeration of the eighty Great Disciples begins with the Venerable *Kondaṇṇa* and ends with the Venerable *Piṅgiya*.

4. Disciples other than the Chief Disciples and Great Disciples of the Master are Ordinary Disciples. *Vis Tīkā*. II, 45.

5. The fourteenth Sutta of the *Dīgha Nikāya*. It deals elaborately with the life of Buddha *Vipassī*, the first of the seven Buddhas preceding Buddha Gotama. Because it contains the largest number of *bhānavāras* or sections, it came to be known as "King of Suttas" in the commentaries.

6. It so happened that the frog was reborn as a *deva* after hearing the voice of the Buddha who was delivering a sermon. As a *deva* he visited the Buddha and became a 'stream-winner' as a consequence of hearing the Dhamma from the Buddha. For details see the story of *Manduka* in the *Vimāna-vatthu*.

3. Buddha

As has been said before, after fulfilling their Perfections for their respective durations, the three types of Future Buddhas attain the Fourfold Knowledge of the Path (*Maggañāṇa*), which is understanding of the Four Noble Truths by himself without a teacher's help, as well as Omniscience (*Sabbaññutañāṇa*), which is understanding of all principles that are worthy of understanding. They acquire at the same time the special attributes of a Buddha that are infinite (*ananta*) and immeasurable (*aparimeyya*). Such attributes are so immense that, if a Buddha extols the attributes of another Buddha without touching on any other topic for an aeon, the aeon may come to an end, but the attributes will not. The Noble Person who has thus attained Enlightenment with no equal in the three worlds is called an Omniscient Buddha or a Perfectly Self-Enlightened One (*Sammā-sambuddha*).

After fulfilling the necessary Perfections for two *asankhyeyya* and a hundred thousand aeons, a Private Buddha attains Enlightenment consisting of the Insight-Knowledge of the Path which is understanding of the Four Noble Truths (*Maggañāṇa*) by himself without a teacher's help. But he does not achieve Omniscience and the Ten Powers (*Dasabalañāṇa*), etc. The Noble Person who has thus attained Enlightenment is called a Private Buddha or a Minor Buddha (*Pacceka-Buddha*).

1. The Dasa-Nipāta of the *Aṅguttara Nikāya* enumerates the Ten Powers (*Dasabalañāṇa*) as follows: (1) *Thānāttāṇa ñāṇa*, knowledge according to reality as to the possible as possible and the impossible as the impossible, (2) *Kammavipāka ñāṇa*, knowledge of the result of the past, present and future actions, (3) *Sabbatthagāmini patipadā ñāṇa*, knowledge of the path leading to the welfare of all, (4) *Anekādhātu Nānādhātu lokañāṇa*, knowledge of the world with its many different elements, (5) *Nānādhimuttikata ñāṇa*, knowledge of the different inclinations of beings, (6) *Indriya paropariyatta nana*, knowledge of the lower and higher faculties of beings, (7) *Jhānādi Saṃkilesa Vodānavutthāna ñāṇa*, knowledge of the defilements, purity and rising with regard to *Jhana*, concentration, attainments etc. (8) *Pubbenivasa ñāṇa*, knowledge of remembering many former births, (9) *Cutūpapāta ñāṇa*, or *Dibbacakkhu ñāṇa*, knowledge of perceiving with the divine eye how beings vanish and re-appear according to their actions (*Kamma*), and (10) *Āsavakkhaya ñāṇa*, knowledge of the extinction of all moral intoxicants (impurities that befuddle the mind), i.e. *Arāhattamaḡga ñāṇa*.

After fulfilling the necessary Perfections for one *asaṅkhyeyya* and a hundred thousand aeons if he is a Future Chief Disciple, or a hundred thousand aeons if he is a Future Great Disciple, or a hundred aeons or a thousand aeons or any smaller number of aeons if he is a Future Ordinary Disciple, a Future Disciple attains Enlightenment, consisting of the Insight-Knowledge of the Path which is understanding of the Four Noble Truths (*Sāvaka-Bodhiñāna*), with the help of a teacher who is a Buddha. The Noble Person who has thus attained Enlightenment of a Disciple (*Sāvaka-Bodhiñāna*) is called an Enlightened Disciple (*Sāvaka-Buddha*); he may have the status of a Chief Disciple, a Great Disciple or an Ordinary Disciple.

4. Buddha-kicca

Among these Great Personages namely, Omniscient Buddhas, Private Buddhas and Enlightened Disciples, Omniscient Buddhas are called *Tārayitu*¹ Beings, the Most Supreme Ones, who, having themselves crossed over the ocean of *Samsāra*,² save others from its perils.

Private Buddhas are called *Tarita*³ Beings, the Noble Ones who have crossed over the ocean of *Samsāra* on their own, but are unable to save others from its perils. To elaborate: Private Buddhas do not appear in an age when an Omniscient Buddha makes his appearance. They appear only in the intervening period between the lifetime of two Buddhas. An Omniscient Buddha realises for himself the Four Noble Truths without guidance and has the ability to teach and make others understand them. A Private Buddha also realises the Four Noble Truths on his own, but he is in no way able to teach and make others understand them. Having realised the Path, Fruition and Nibbana (*Pativedha*)⁴ he is unable to recount his personal

1. *Tārayitu*, literally, "one who makes other cross" and helps them through.

2. *Samsāra*, literally, moving about continuously from one life to another i.e. cycle of births.

3. *Tarita*, Grammatically speaking, it is a Past Participle form of *tarati* meaning to cross or to pass over.

4. *Pativedha*, literally, penetration. It is one of the three aspects of the Buddha's Teaching, the first two being *pariyatti* and *patipatti*, learning of the scriptures and engagement in practices respectively.

experiences of these attainments because he lacks possession of appropriate terminology for these supramundane doctrines. Therefore a Private Buddha's knowledge of the Four Truths (*Dhammābhisamaya*)¹ is compared by the commentators to a dumb person's dream or an ignorant peasant's experience of a city life for which he has no words to express. Private Buddhas (*Tarita* Beings) are thus those who have gone across *Samsara* on their own, but who are in no position to help others cross.

Private Buddhas may bestow monkhood on those who wish to become monks, and they may give them training in special practices of the holy life (*Ābhisamācārika*)² thus: "In this calm manner you should step forward, step backward, you should see, you should say," and so on; but they are not able to teach them how to differentiate between mind and matter (*nāma-rūpa*), and how to view them in terms of their characteristics, namely, impermanence, unsatisfactoriness and insubstantiality, etc. so that they may reach the stage of realisation of the Path and Fruition. (The next paragraph is omitted.)³

Noble Disciples who are *Sāvaka-Bodhisattas*, are called *Tārita* Beings as they have been helped cross the ocean of *Samsāra* and saved by Omniscient Buddhas. To illustrate Upatissa, the wandering ascetic, who was to become the Venerable *Sāriputta*, became established in the Path and Fruition of *Sotāpatti*, on hearing from the Venerable *Assaji* the following stanza:

*Ye dhammā hetuppabhavā
tesam hetum tathāgato.*⁴

1. *Dhammābhisamaya*, literally, truth-realisation, which is Penetration of the Four Noble Truths according to the commentaries.

2. *Ābhisamācārika* "belonging to the practice of the lesser ethics, according to PED; "the minor precept," according to CPD.

3. The next paragraph in the original. Text deals with the *Upasatha* services observed by *Pacceka Buddhas*. This account is too technical for lay readers, and we have thus omitted it from our translation.

4. This is only half of the gatha, and the remaining two lines read:

*Tesaṃ ca yo nirodho
evam vādī mahāsamano*

From this account one would think Noble Disciples could be both those who have been saved (*Tarita* Beings) by others and those who have saved others (*Tārayitu* Beings). But the teaching of a Buddha's disciple has its origin in the Buddha; it does not originate from the Disciple himself. He does not preach a sermon of his own without taking help and guidance from the teaching of the Buddha. Therefore such Disciples are to be called *Tarita* Beings, not *Tarayitu* Beings, as they can by no means realise the Four Noble Truths without a master; and their realisation of the Path and Fruition can take place only with the master's help and guidance.

As has been said, Private Buddhas and Noble Disciples are *Tarita* Beings and *Tārita* Beings respectively. Hence after their realisation of the Path and Fruition of Arahatsip they entered into the stage of attainment of Fruition (*Phala samāpatti*) and attainment of Cessation (*Nirodha samāpatti*) for their own enjoyment of bliss of Peace, not working for the benefit of others. On the other hand, an Omniscient Buddha (*Samma-Sambuddha*) would not remain working for his interest only. In fact, even at the time of fulfilling Perfections he resolves: "Having understood the Four Noble Truths I will make others understand the same (*Buddho bodheyyam*)," and so on. Accordingly, he performs the five duties of a Buddha continuously day and night.¹

Because he has to perform the five duties of a Buddha, the Buddha takes rest just a little while after his day-meal each day. At night he rests only for one third of the last watch of the night. The remaining hours are spent attending to his five duties.

Only those Buddhas who are possessed of energy in the form of unique and supreme diligence (*payatta*), one of the glories (*Bhaga*) of a Buddha, are able to perform such duties. The performance of these duties is not the sphere of Private Buddhas and Disciples.

1. Here the author asks to see details of the five duties of a Buddha in the exposition on the attributes of Bhagava in the Gotama-Buddhavamsa in a later volume.

Contemplation on rare appearance of a Buddha

Profound contemplation on the following four matters concerning a Bodhisatta and a Buddha, namely,

- (1) Bodhisatta (A Future Buddha),
- (2) Bodhisatta-kicca (Duties of a Bodhisatta),
- (3) Buddha (A Supremely Enlightened One), and
- (4) Buddha-kicca (Daily duties of a Buddha)

leads one to the realisation that a Buddha's coming into being is a very rare phenomenon.

To elaborate: Numerous were those who aspired after Buddhahood when they had themselves seen or heard the powers and glories of Buddha Gotama after his Enlightenment, such as victory over the heretics bloated with conceit, performance of the Twin Miracle,¹ etc. Therefore when the Buddha descended to the city of Sankassa from Tāvātimsa where he had preached the Abhidhamma, human beings, Devas and Brahmas become visible to one another owing to *Devorohana* Miracle² performed by the Buddha. The *Devorohana* Miracle created a great expanse of space from Bhavagga³ above to Avīci⁴ below and throughout the eight directions of the unbounded universe. Beholding the Buddha's splendour that day, there was none among the people, who had gathered in a great mass, who did not aspire to Buddhahood. That all the people of this huge gathering wished for Buddhahood is mentioned in the story of *Devorohana* of the *Dhammapada Commentary* and in the explanations of the three kinds of miracles in the *Jinālaṅkāra Sub-Commentary*.

1. It is a well known miracle displaying both fire and water issuing alternately from the Buddha's body.

2. *Devorohana* means "Descent from the abode of gods," i.e., the Buddha's descent therefrom. The miracle that took place on that occasion is here mentioned as *Devorohana* Miracle, the most notable feature of which was seeing through all the universes from one end to another, from top to bottom and vice versa. There was nothing to obstruct one's sight: everybody, whether human or divine, was capable of seeing one another and capable of being seen by one another.

3. The highest abode of Brahmas.

4. The lowest abode of intense sufferings.

Although the number of people aspiring after Buddhahood on seeing and hearing the Buddha's splendour was great, it is certain that those who were of little faith, wisdom, will and energy would have flinched if they had known the pertinent facts concerning the multiplicity of Perfections, fulfilment of these Perfections on a mighty scale, fulfilment of Perfections in every existence without interruption, fulfilment with seriousness and thoroughness, fulfilment for a long time and fulfilment without regard to one's life. Only undaunted fulfilment of these awesome Perfections could lead to Enlightenment. Buddhahood is therefore said to be something hard to obtain (*dullabha*)¹. The appearance of a Buddha is indeed a rare phenomenon.

Thus it is mentioned in the second Sutta of Ekapuggala Vagga (15), Eka-nipāta of the *Anguttara Nikāya*:

*Ekapuggalassa bhikkhave pātubhāvo dullabho lokasmim:
katamassa ekapugglassa? Tathāgatassa arahato sammā-
sambuddhassa imassa kho bhikkhave ekapuggalassa pātubhāvo
dullabho lokasmim.*

Monks, in the world emergence of a being is very rare; Whose emergence? The Tathagata, who is worthy of the highest veneration and who knows the truth with Perfect Self-Enlightenment; his emergence is indeed very rare.

The commentary on that Sutta, too, explains why so rare is the appearance of a Buddha. Of the ten Perfections, with regard to almsgiving alone, one cannot become a Buddha after fulfilling it just once; one cannot become a Buddha after fulfilling it twice, ten times, twenty, fifty, one hundred, one thousand, one hundred thousand times, or times numbering one crore, one hundred crores, one thousand crores, or one hundred thousand crores; similarly,

1. *Dullabha*, lit., hard to obtain. There are five rare phenomena hard to encounter, namely, (1) *Buddh' uppāda*, appearance of a Buddha, (2) *manussattabhāva*, gaining rebirth as a human being, (3) *saddhāsampattibhāva*, being endowed with faith in the Triple Gem and the Law of Karma, (4) *pabbajitabhāva*, becoming a member of the community of *bhikkhus*, and (5) *saddhammasavana*, getting opportunity of hearing the teaching of a Buddha.

one cannot become a Buddha after fulfilling it for one day, two days, ten, twenty, fifty, one hundred, one thousand, one hundred thousand days or days numbering one hundred thousand crores not after fulfilling it for one month, two months or months numbering one hundred thousand crores; not after fulfilling it even for one year, two years, or years numbering one hundred thousand crores; not after even for a great aeon; two great aeons, or great aeons numbering one hundred thousand crores, fulfilling it even one *asaṅkhyeyya* great aeons, two *asaṅkhyeyya* great or three great *asaṅkhyeyya* aeons. (The same holds good in the case of other Perfections such as morality, renunciation, wisdom, energy, forbearance, truth, resolution, lovingkindness and equanimity.) In fact, the shortest duration for fulfilment of Perfections is four *asaṅkhyeyya* and a hundred thousand aeons; it is only after fulfilling all Perfections for such a long time without interruption, and with profound reverence, devotion, seriousness and thoroughness can one become enlightened. That is the reason for the rare occurrence of an Omniscient Buddha.

The Sub-Commentary on the Sutta also emphasises that only when one has fulfilled Perfections for at least four *asaṅkhyeyya* and a hundred thousand aeons can one become a Buddha. There is no other way. That is why the appearance of a Buddha is singularly rare.

No similes to illustrate Perfections with

The Future Buddha's existences during the period of four *asaṅkhyeyya* and a hundred thousand aeons, between the life of Sumedha the Hermit and that of Vessantara, were more than the drops of water in the great ocean. The number of Perfections that had been fulfilled without interruption of a single existence was so great that its sum total cannot be estimated. There is practically nothing to compare with these Perfections. This is extolled in the *Jinālaṅkāra*:

*Mahāsamudde jolabinduto'pi,
tad antare jāti anappakā va
nirantatam puritapāraminaṃ
katham pamaṇam upamā kuhiṃ va.*

The births during the period between the life of Sumēdha and that of Vessantara were more even than the drops of water in the great ocean.

Who should know the measure of Perfections fulfilled without interruption? Where is the simile to illustrate them with?

Besides, in the *Sutta Pātheyya Commentary* and its Sub-Commentary and the *Jinālaṅkāra Sub-Commentary*, where virtues of a hundred kinds of meritorious deeds (*satapuñña-lakkhana*) are dealt with, it is stated:

Having grouped on one side all the meritorious deeds such as *dāna*, etc. done by an inestimable number of beings in the infinite universe during the period between the moment Sumedha resolved to achieve the goal of Buddhahood at the feet of Buddha Dipankara and the moment Prince Vessantara gave away his wife, Queen Maddi; and having grouped on the other side all the meritorious deeds done by the Future Buddha alone during the same length of time; the meritorious deeds in the former group would not come to even one hundredth, nay, one thousandth of those in the latter.

Hard to become even a Future Buddha

Let alone becoming a Perfectly Self-Enlightened One, the stage of development attained by Sumedha the Hermit as he received the prophecy of Buddhahood, can be reached only when one is endowed with eight factors.¹ These are:

- (1) Being a true human being,
- (2) Being a true male person,
- (3) Having fulfilled all conditions such as Perfections necessary for realisation of Arahatsip in that very life,

1. Detail of these eight factors will be given at the end of the chapter on Perfections.

- (4) Meeting with a living Buddha,
- (5) Being an ascetic who believes in the law of Kamma (*Kammavādi*) or being a member of the community of *bhikkhus* during the dispensation of a Buddha,
- (6) Being endowed with *jhāna* attainments,
- (7) Intense efforts to develop one's Perfections without regard to one's life, and
- (8) Wholesome desire strong enough to aspire after Buddhahood.

Only those who are endowed with these eight factors are able to wear the 'crown of prophesy'; accordingly, let alone becoming a Buddha, it is very difficult to reach the stage of development like Sumedha the Hermit when he became eligible to receive the prophesy of Buddhahood.

When as a Future Buddha it is so difficult to receive the prophecy of Buddhahood, what can be said of Buddhahood that can be attained only by fulfilling Perfections by the fourfold mode of development¹ for at least four *asāṅkhyeyya* and a hundred thousand aeons after receiving the prophecy? Truly hard it is to become a Buddha.

Since Buddhahood is so hard to attain, the 'moment' of a Buddha's emergence is also very hard to encounter. In this connection, the Atthaka Nipata of the *Anguttara Nikāya* gives an enumeration of eight moments or existences in *samsāra* which are to be regarded as 'inopportune moment'² or 'unfortunate existences.' On the other hand, the moment of a Buddha's appearance is to be reckoned as an opportune moment of fortunate existence.

The eight unfortunate existences are:

(1) Existence in an abode of continuous intense suffering (*niraya*): it is an unfortunate existence because a being in this abode cannot perform any act of merit as he is all the time suffering from severe and painful tortures.

1. See page

2. Inopportune moment: *akkhana*, literally, 'wrong moment.'

(2) Existence in an animal abode: it is an unfortunate existence because a being of this abode living always in fear cannot perform any act of merit and is in no position even to perceive what is good or bad.

(3) Existence in a *Peta*¹ abode: it is an unfortunate existence because a being in this abode cannot perform any act of merit as it always feels the sensation of hotness and dryness and suffers from severe thirst and hunger.

(4) Existence in an abode of Brahmas who are devoid of consciousness (*asaññasatta-bhūmi*)²: it is an unfortunate existence because a being in this abode cannot perform any act of merit nor listen to the Dhamma as he is not equipped with the faculty of hearing.

(5) Existence in a remote border region of the land: it is an unfortunate existence because such a region is not accessible to *bhikkhus*, *bhikkhunis* and other disciples and devotees of a Buddha; it is a place of backward people with poor intelligence; a man living there cannot perform any act of merit as he had no chance to listen to the Dhamma though he possesses the faculty of hearing.

(6) Existence in which one holds a wrong view:³ it is an unfortunate existence because a man holding a wrong view cannot hear and practise the Dhamma though he may be living in the Middle Country where a Buddha appears and the continuous thunder⁴ of the Buddha's Dhamma reverberates throughout the land.

1. Usually translated "dead, departed" or "the departed spirit."

2. With regard to this fourth *akkhaṇa*, the author says that only *asannasatta-bhūmi* is mentioned in the *Atthaka Nipāta* of the *Anguttara Commentary*. In the *Jinalankara Sub-Commentary*, however, immaterial abode (*arūpa-bhūmi*) is also included in this *akkhaṇa*. The reasons for its exclusion from the *Anguttara Nikāya* are given by the author in the next paragraph. But as they are too technical we have omitted the paragraph in our translation.

3. Wrong view: *niyata-micchāditṭhi*, literally, a staunchly held wrong view.

4. Thunder: *nada*, literally, 'roar,' such as that of a lion.

(7) Existence in which one is born deficient sense faculties: it is an unfortunate existence because, in consequence of demeritorious deeds of past lives, his rebirth-consciousness is devoid of three wholesome root-conditions, viz., non-greed, non-hate and non-delusion (*ahetuka-patisandhika*); he is therefore deficient in sense faculties such as sight, hearing etc. and is unable to see the noble ones and hear their teachings or practise the Dhamma as taught by them even if he may be living in the Middle Country¹ and have no staunchly held wrong view.

(8) Existence at a time when a Buddha does not appear: it is an unfortunate existence because at such a time a man cannot cultivate and practise the threefold training of morality (*sīla*), concentration of mind (*samādhi*) and wisdom (*pañña*) though he may be living in the Middle Country, possessing unimpaired sense faculties and holding the right view, that is, belief in the Law of Kamma.

Unlike these eight unfortunate existences (*akkhana*), it may be noted that there is a ninth existence which is fortunate and called *Buddh' uppāda-navamakhana* because it is the existence in which a Buddha appears. Rebirth at such a time with unimpaired sense faculties and holding the right view enables one to cultivate and practise the Dhamma as taught by a Buddha. This ninth existence in which a Buddha appears (*Buddh' uppāda-navamakhana*) covers the lifetime of a Buddha when he is teaching the Dhamma and the whole period, throughout which his teaching flourishes.

Let it be a fruitful *Buddh' uppāda-navamakhana*

Since good Buddhists of today who have gained existence as human beings with unimpaired sense faculties and the right view are living at a time when the Buddha's Dhamma is still flourishing, they have the rare opportunity of encountering *Buddh' uppāda-navamakhana*. Despite such a happy encounter, if they should neglect the meritorious practices of *sīla*, *samādhi* and *pañña*, they

1. The country in Central India and the birthplace of men of superior quality including Buddhas.

will indeed miss the golden opportunity. Chances of rebirth in these eight unfortunate existence (*akkhana*) are great and frequent whereas chances of rebirth in the dispensation of a Buddha are very remote. Only once in a long, long while of unlimited number of aeons does a Buddha emerge and the *Buddh' uppāda navama* opportunity for a fortunate existence is indeed extremely difficult to obtain.

Good Buddhists of the present day possess two blessings: the first is the blessing of being born at a time when the Buddha's teaching, which is very difficult to come by, flourishes in this world, and the other is that of being born as a human being holding the right view. At such an opportune moment of *Buddh' uppāda navama*. they ought to ponder seriously and rightly thus: "How should we get to know the Buddha's teaching? We should not miss this golden moment of *Buddh' uppāda navama*. Should we miss it, we will suffer long and miserably in the four woeful states."

Bearing this in mind, as fortunate beings who encounter this rare opportunity of *Buddh' uppāda navamakhana*, may you be able to cultivate and develop the three noble practices of *sila*, *samādhi* and *paññā* taught by the Buddha till the attainment of Arahatsip.

End of Chapter on Rare Appearance of a Buddha

III. CHAPTER ON SUMEDHA THE BRAHMIN

This discourse on Buddhavamsa or the History of the Lives of the Buddhas was delivered by the Buddha to his kinsmen, the Sakyas, on his first visit to the city of Kapilavatthu after his enlightenment. The Sakya elders and relatives, in their stubborn pride, did not pay obeisance to him when they gathered to meet him. In order to subdue their pride and make them show respect to him, the Buddha caused to appear in the sky a jewelled platform stretching from east to west throughout the ten thousand universe and performed on it the Twin Miracle¹ of water and fire. While he was doing so, he gave the discourse on the lives of the Buddhas beginning with the story of Sumedha the Brahmin, as requested by the Venerable Sariputta, the Chief Disciple who had the honour of occupying the seat on the immediate right of the Buddha.²

At the time of the First Council, the great elders, the Venerable Mahā Kassapa, the Venerable Ānanda, etc., desiring to recite the full discourse on Buddhavamsa together with introductions,³ prescribed a set way of recitation (*vacanāmagga*) beginning with the verse "*Brahmā ca lokādhīpati Sahampati...*"

Here, however, the narration will begin with the story of Sumedha the Brahmin as told by the Buddha at the request of the Venerable Sāriputta.

1. The Pali word is *yamaka-pāṭihāriya*, which Malalasekera also calls "The miracle of the double appearances." He explains: "it consisted in the appearance of phenomena of opposite character in pairs – e.g., producing flames from the upper part of the body and a stream of water from the lower, and then alternatively from the right side of his body and from the left. From every pore of his body rays of six colours darted forth, upwards to the realm of Brahma and downwards to the edge of the Cakkavāla." DPPN.

2. The other Chief Disciple, the Venerable Moggallāna, had the honour of occupying a similar seat on the immediate left of the Buddha.

3. The author gives details of the introduction in the chapter on Gotama Buddhavamsa in Volume II.

Four *asaṅkhyeyya* and a hundred thousand aeons ago there flourished the city of Amaravati. A well-planned city in all respects, it was beautiful and pleasant. Surrounded by verdant and delightful open spaces, abounding in shades and springs, well-stocked with food and provisions and rich in assorted goods for people's enjoyment, the city warmed the hearts of divine and human beings.

The city was ever resounding with ten kinds of sounds or noises such as the noises of elephants, of horses, of chariots, the sounds of big drums, of short drums, of harps, of singing, of conch shells, of clappers and of invitations to feasts. (Other cities were full of unpleasant noises and alarming cries.)¹

The city was endowed with all characteristics of a metropolis. There was no scarcity of trades and crafts for earning a living. It was rich in seven kinds of treasures, namely: diamonds, gold, silver, cat's eyes, pearls, emeralds and coral. It was crowded with foreign visitors. Provided with everything as in a celestial realm, it was the abode of a powerful people enjoying the benefits of meritorious deeds.

Sumedha the Future Buddha

There lived in the city of Amaravati a Brahmin named Sumedha.² His mother was a descendant from a long line of Brahmin families; so was his father. He was therefore a pure Brahmin by birth from both paternal and maternal sides. He was born of a virtuous healthy mother. He could not be treated with contempt on account of his birth by saying: "This man is of low birth that goes back to seven generations of his ancestors." He was not a man to be abused or despised. In fact, he was a man of true Brahmin blood with very good looks that charmed everyone.

1. Here the author gives some examples of unpleasant noises and alarming cries to be heard in other cities. We have omitted them from our translation. In connection with the ten sounds see the *Anudīpani*.

2. The author says Sumedha was so called "because he was endowed with praiseworthy wisdom."

As regards his wealth; he had treasures in store worth many crores and abundant grain and other commodities for daily use. He had studied the three Vedas of Iru, Yaju and Sāma, and being expert in these texts could recite them flawlessly. Effortlessly he became well versed in (1) *Nighandu* or glossary that explains various terms, (2) *Ketubha* or rhetoric which is concerned with literary works and which explains various literary ornamentations of learned authors, (3) *Vyakarana* (*Akkharapabheda*) or grammar that deals with analysis of words and explains various grammatical rules and such terms as alphabet, consonant, etc. (4) *Itihasa* (also called Purana) which constitutes the fifth Veda and which tells of legends and ancient tales.¹

He was equally well-versed in Lokayata, a philosophical work, which discourages acts of merit and favours actions which prolong *samsara* and in works dealing with various characteristics of great men such as Future Buddhas, Future Private Buddhas, etc. He was also an accomplished teacher in Brahmanical lore that had been taught by generation after generation of teachers.

The parents of Sumedha the Wise passed away while he was still young. Then the family treasurer, bringing the list of riches, opened the treasure-house full of gold, silver, rubies, pearls, etc, and said, "Young master, this much is the wealth that has come down from your mother's side and this much from your father's, and this much from your ancestors." He informed him of his wealth that had belonged to seven generations of his ancestors, and saying: "Do as you wish with these riches," handed them over to him.

1. The author says in the paragraph following this that "*Itihasa* as the fifth Veda" means it is the fifth in the enumeration of sciences which according to the Canon should run (1) Three Vadas, (2) *Nighandu*, (3) *Ketubha* (4) *Vyākaraṇa* and (5) *Itihāsa*. According to the *Sīlakkhandha* Commentray, by adding *Athabbana*, the Vedas become four in number and hence *Itihāsa*, which comes after them is the fifth.

IV RENUNCIATION OF SUMEDHA

One day he went up to the upper terrace of his mansion and sitting crosslegged in solitude, thought as follows:

"Miserable is birth in a new existence; so is destruction of the body; miserable also it is to die in delusion oppressed and overpowered by old age.

"Being subject to birth, old age and sickness, I will seek Nibbana where old age, death and fear are extinct.

"Wonderful it would be if I could abandon this body of mine without any regard for it as it is full of putrid things such as urine, excreta, pus, blood, the bile, phlegm, saliva, mucus. etc.

"Surely there must be a path leading to the peaceful Nibbana. It cannot be otherwise. I will seek that good Path to Nibbana so that I shall be liberated from the bondage of life.

"For example, just as when there is misery (*dukkha*) there also in this world is happiness (*sukha*); even so when there is the round of existence which is the arising of *dukkha* there should also be Nibbana which is the cessation of *dukkha*.

"Again, just as when there is heat there also is cold; even so when there are the three fires of passion, hate and delusion, there should also be Nibbana which is the extinction of these three fires.

"Again, just as when there is demeritoriousness, there is also meritoriousness; even so when there is rebirth, there should also be Nibbana where potential for rebirth is exhausted."

After these thoughts had occurred to him, he went on thinking profoundly.

"For example, a man who has fallen into a pit of excreta or who is besmeared with filth sees from a distance a clear pond adorned with five kinds of lotus; if in spite of seeing it he does not find out the right way to reach the pond, it is not the fault of the pond, but of the man himself; in the same way, there exists a big pond of Deathless Nibbāna where one could wash off one's mental defilements, and if one does not search for that big pond of Nibbana, it is not the fault of Nibbana.

"Again, if a man surrounded by enemies does not try to flee although there is an escape route for him, it is not the fault of the route; in the same way, if a man who is besieged by enemies in the form of mental defilements does not wish to run away although there exists so clearly the big road to the golden city of Nibbāna where one is safe from enemies in the form of mental defilements, it is not the fault of that big road.

"Again, if a man inflicted with a disease does not get it cured although there is an efficient doctor, the doctor is not to blame; in the same way, if one suffering painfully from diseases of mental defilements does not look for a master for their cure though there exists one who is skilled in removing these mental defilements, the master is not to blame."

After thinking thus he contemplated further to be rid of his body:

"Just as a man burdened with the dead body of an animal hung round his neck would get rid of the loathsome carcass and freely and happily go about wherever he likes, even so I too will go to the city of Nibbāna abandoning this putrid body of mine which is but a collection of various worms and foul things.

"Again, just as people who have voided their excreta at a lavatory leave them with never a look behind, even so I will go to the city of Nibbāna after leaving behind this body full of various worms and foul things.

“Again, just as the owners of an old, ruined, decaying and leaking boat abandon it in disgust, even so I too will go to the city of Nibbāna after abandoning this body, from the nine orifices of which, filthy things ooze out incessantly.

“Again, just as a man carrying treasures who happens to be travelling in company with robbers, leaves them and flees to safety when he sees the danger of being robbed of his treasures, even so, since the thought of being robbed of my treasures of meritorious deeds, always makes me afraid, I will abandon this body of mine that is like a chief robber¹ and will go seeking the road to Nibbāna, which can undoubtedly give me security and happiness.”

The great alms-giving

After contemplating thus on renunciation in the light of these similes, once again it occurred to Sumedha the Wise: “Having amassed this much of wealth, my father, grandfather and other kinsmen of mine of seven generations were unable to take even a single coin with them when they passed away. But I should find some means of taking this wealth with me up to Nibbāna². Then he went to the king and said, “Your Majesty, since my mind is obsessed with a great dread of the dangers and sufferings springing from such things as birth, old age, etc. I am going to leave the household life and become a recluse. I have wealth worth several crores. Please take possession of it.”

“I do not desire your wealth. You may dispose of it in any way you wish,” replied the king. “Very well, Your Majesty,” said Sumedha the Wise and with the

1. The author explains: When one thinks unwisely and is by instigated greed and hate, this body turns into a robber who takes life, a robber who takes things not given, etc., and plunders all the treasures of one's meritorious deeds, this body is therefore likened to a chief robber.

2. He could not of course carry his wealth bodily with him to Nibbana. But Sumedha is referring here to beneficial results that would accrue from his meritorious deeds of giving away his wealth in charity.

beating of the mighty drum he had it proclaimed all over the city of Amaravati: "Let those who want my riches come and take them." And he gave away his wealth in a great alms-giving to all without distinction of status and whether they be destitutes or otherwise.

The renunciation

After thus performing a great act of charity Sumedha the Wise, the Future Buddha, renounced the world and left for the Himalayas with an intention to reach Dhammika mountain on that very day. The Sakka¹ seeing him approach the Himalayas after renunciation summoned Vissukamma and said: "Go, Vissukamma.² There is Sumedha the Wise who has renounced the world intending to become a recluse. Have a residence made ready for him."

"Very well, Lord," said Vissukamma in answer to the Sakka's command. He then marked out a delightful enclosure as a hermitage, created in it a well-protected hut with a roof of leaves and a pleasant, faultless walkway.

[The author explains here that the walkway is faultless because it was free from five defects, namely, (1) having uneven, rugged ground, (2) having trees on the walkway, (3) being covered with shrubs and bushes, (4) being too narrow, and (5) being too wide.

[The author then describes the walkway and gives its measurement: sixty cubits long, it consists of three lanes – the main one with two narrower ones on both sides. The main walkway was one and a half cubits wide, and each of the two flankers one cubit wide. The whole walkway was on even ground strewn with white sand. For details of the five defects see the *Anudīpaṇī*.

1. Sakka: the name of "King of the Devas." He is known by many other names including Vasava and Sujampati. He rules over Devas in Tavatimsa which is supposed to be the second lowest of the six celestial abodes. There are many stories which tell of his help rendered to Bodhisattas and other noble persons.

2. He is Sakka's chief architect and builder who built under Sakka's orders the hermitages for the Bodhisatta in other existences as well.

[The author further enumerates the eight sources of comfort which a good hermitage such as the one created by Vissukamma would bring to a recluse.

These eight sources of comfort are:

- (1) Non-hoarding of wealth and grains,
- (2) Searching for blameless food,
- (3) Enjoying peaceful food only,
- (4) Being free from worries and distress due to heavy burden of taxation and confiscation of one's property,
- (5) Being not attached to articles of ware, ornaments, etc.
- (6) Feeling secure against robbers,
- (7) Being not associated with kings and ministers, and
- (8) Being free to move to all four quarters.

[In addition to these eight, the author says that the hermitage created by Vissukamma was of the kind that facilitated ascetic practices for its residents and helped them gain Vipassanā—Insight into the true nature of things (impermanence, unsatisfactoriness and insubstantiality) without much difficulty. It had chambers, caves, tunnels, trees bearing flowers and fruits, and a pond of sweet and clear water. It was a secluded place free from disturbances of wild beasts and raucous noises of birds.

[The leaf-hut contained various requisites of an ascetic such as a headdress, robes, a tripod, a water jug and so on. Vissukamma then wrote on the inner wall of the hut an inscription reading "whoever wishes to become an ascetic may make use of these requisites," and he went back to his divine abode.]

1. Eight sources of comfort, *samanasukha*, see the *Anudīpanī* for comparison with eight blessings of a recluse, *samanabhadra*.

Beginning of ascetic life

Reaching the foothills of the Himalayas, Sumedha the Wise walked along the hills and ravines and looked for a suitable place where he could live comfortably. There at a river bend in the region of Mt. Dhammika he saw the delightful hermitage created by Vissukamma at the instance of Sakka. He then went slowly to the edge of the walkway, but on seeing no footprints he thought: "Surely, the residents of this hermitage must be taking a rest in the leaf-hut after their tiring alms-round in the neighbouring villages": having thought thus he waited for a while.

Seeing no signs of habitation after a fairly long time, it occurred to him, "I have waited long enough. I should now investigate to see whether there are any occupants or not." He opened the door and entered the leaf-hut. Looking here and there he saw the inscription on the wall and thought: "These requisites are befitting requisites for me. I will use them and become an ascetic." Having made up his mind and after reflecting on the nine disadvantages of a lay man's dress and the twelve advantages of a fibre-robe he discarded the dress he was in and donned the robe,¹

Leaving the hut and approaching the foot of trees

When he had taken off his fine dress Sumedha the Wise took the fibre-robe red like a cluster of *anoja* flowers. He found the robe folded and placed for ready use on a bamboo peg; he wore it round the waist. On top of it he put on another fibre-robe, which had the colour of gold. He also placed on his left shoulder the hide, complete with hoofs, of a black antelope, which was like a bed of *punnāga* flowers. He put the headdress on his top knot and fastened it with an ivory hairpin. Taking a curved carrying yoke he hung at one end of it a string net with knots which were like pearls into which he placed the water jug which was of the colour of coral; at the other end of the yoke were hung a long hook

1. For the nine disadvantages of a lay man's dress and the twelve advantages of a fibre-robe see the *Anudīpanī*, For the significance of a fibre-robe, etc., too, see the same.

(used for gathering fruits from trees), a basket, a wooden tripod, etc. He then shouldered the yoke that now carried the full equipment of an ascetic. Taking hold of a walking stick with his right hand, he went out of the hut. While walking back and forth along the walkway, sixty cubits long, he surveyed himself in his new garb and felt exultant with the thought:

“My heart's desire has been completely fulfilled.

“Splendid indeed is my ascetic life.

“The ascetic life has been praised by all wise men, such as Buddhas and Private Buddhas.

“The bondage of household life has been abandoned.

“I have come safely out of the realm of worldly pleasures.

“I have entered upon the noble life of an ascetic.

“I will cultivate and practise the holy life.

“Endeavour will I to attain the benefits of holy practices.”

He then put down the carrying yoke from his shoulder, and sitting gracefully like a golden image on the bean-coloured stone slab in the middle of the walkway, he passed the daytime there.

When evening came he entered the hut, and lying on the wooden plank by the side of a cane couch he used robes as blankets and went to sleep. When he woke up early in the morning, he reflected on the reasons and circumstances of his being there:

“Having seen the demerits of the household life, and having given up incomparable wealth and unlimited resources and retinue, I have entered the forest and become an ascetic desiring to seek meritoriousness that will liberate me from the snares of sensuality. From today onwards, I should not be negligent. There are these three categories of wrong thoughts, namely, thought based on desire (*kāma-vitakka*) directed to sense-pleasures; thought based on ill-will (*vyāpāda-vitakka*) directed to killing, destroying, harming; thought based on cruelty

(*vihimsa-vitakka*) directed to causing harm and injury to others. These thoughts may be likened to wild flies which feed on those who are negligent and who abandon the practice of mental detachment from defilements and physical detachment from sense-pleasures. Now is the time for me to devote myself totally to the practice of detachment (*paviveka*).

“True, seeing the defects of household life that obstruct, hinder and harm meritorious practices, I have renounced the world. This hut of leaves is indeed delightful. This fine levelled ground is bright yellow like a ripe bael fruit. The walls are silvery white. The leaves of the roof are beautifully red like the colour of a pigeon's foot. The couch made of cane bears the patterns of a vareigated bedspread. The dwelling place is very comfortable to live in. I do not think that the luxuries of my former residence can excel the comfort provided by this hut.” Reflecting thus he discerned the eight disadvantages of a leaf-hut and the ten advantages of the foot of trees.¹ Consequently, on that very day he abandoned the hut and approached the foot of trees that are endowed with ten virtues.

Cultivation the practices of meditation while living on fruits

The following morning he entered the nearby village for alms-food. The villagers made a great effort to offer him choice food. After finishing his meal he went back to the enclosure in the forest and sat down thinking:

“I became an ascetic not because I lacked food and nourishment. Delicacies tend to boost one's pride and arrogance of being a man. There is no end to the trouble that arises from the necessity of sustaining one's life with food. It would be good if I should abstain from food made from cultivated grains and live only on the fruits that fall from trees.”

1. See “the eight disadvantages of a leaf-hut and the ten virtues of the foot of trees” in the *Anudīpanī*.

From that moment he lived only on fruits that fell from trees. Without lying down at all, he made strenuous efforts to meditate incessantly only in the three postures of sitting, standing and walking, and at the end of seven days, he achieved the Eight Attainments (the eight mundane *jhanas*) and the Five Higher Spiritual Powers (*abhinna*).

The Buddhavamsa Text narrating the story from the time Sumedha the Wise, the Future Buddha, performed the act of great charity up to the time he became an ascetic and achieved the Higher Spiritual Powers and *jhanas*, reads:

- (1) *Evā' ham cintayitvāna 'nekakoṭṭisatam dhanam.
nāthānāthānam datvāna himavantam upagamim.*
- (2) *Himavantassāvidūre dhammiko nāma pabbato
assamo sukato mahyam pannasālā sumāpitā.*
- (3) *Caṅkamam tattha māpesim pañca dosavivajjitam
atthaguna-samupetam abhiññābalam āharim.*
- (4) *Sātakam pajahim tattha navadosam upāgatam
vākacīram nivāsesim dvādasagunam upagatam.*
- (5) *Attha a-samākinnam pajahim pannasālakam
upāgamim rukkhamūlam gune dasah' upāgatam.*
- (6) *Vāpitam ropitam dhaññam pajahim niravasesato
anekaguna-sampannam pavattaphalam ādiyim.*
- (7) *Tatthappadhānam padahim nisajjatthānacāṅkame
abbhantaramhi sattāhe abhiññābala-pāpunim.*

- (1) Thus, Sariputta, I, Sumedha the Future Buddha, contemplating thus to renounce the world, gave many crores of wealth to rich and poor alike, and made my way to the Himalayas.

- (2) Not far from the Himalayas,
 was a mountain named Dhammika
 (because it was the place
 where noble persons of ancient
 time practised Dhamma).

In that region of Dhammika,
 I made a pleasant enclosure
 and created a fine hut of leaves.¹

- (3) There in the region of Mount Dhammika
 I created a walkway free of the five defects.

I created a hermitage that enabled one
 to possess the eight kinds of comfort of a recluse.

After becoming an ascetic there
 I began to develop the practices

of concentration and Insight-meditation
 to gain the Five Higher Spiritual Powers
 and the Eight Attainments.

- (4) I discarded the dress I had worn
 that had nine defects;

I then put on the fibre-robe
 that possessed twelve virtues.

- (5) I abandoned the hut of leaves
 that suffered from eight defects.

I approached the foot of trees
 that possessed ten virtues.

1. Here the author explains: In this connection, as has been said before, the hermitage, the hut of leaves, the walkway, etc. were all created by Vissukamma under Sakka's orders. Nevertheless, the Buddha, referring to the powers accrued from his own meritorious deeds while as Sumedha, said, "I made a pleasant enclosure in the forest and created a fine hut," etc. as though he himself had done them all. In reality, it should be noted without doubt that they were not constructed by Sumedha the Hermit, but by Vissukamma at the command of Sakka.

- (6) I totally abstained from the food
that came of grain sown and grown.
I took fruits that fell from trees
and that possessed many virtues.
- (7) (Without lying down,) in the three postures
of sitting, standing and walking,
I made strenuous efforts at meditation
there at the hermitage.
Within seven days I attained
the Five Higher Spiritual Powers.

End of Chapter on Renunciation of Sumedha

V THE PROPHECY

By the time Sumedha the Hermit had become accomplished in practices of asceticism following the teachings of noble asectics and had gained *jhānas* and Higher Spiritual Powers as has been stated, there appeared in the world Buddha Dīpaṅkara,¹ Lord of the three worlds. Thirty-two wondrous events such as quake of the ten thousand universe occurred on four occasions concerning the appearance of Buddha Dīpaṅkara, namely, his conception, birth, attainment of Buddhahood and teaching of the First Sermon.² But Sumedha was not aware of these wondrous events as he was then totally absorbed in the bliss of *jhānas*.

After his Enlightenment, Buddha Dīpaṅkara preached the First Sermon³ to a hundred thousand crores of *devas* and human beings at Sunandarama. After that he set out on a journey with an intention of removing mental defilements of beings by pouring on them the purifying water of Dhamma like the heavy rain that falls on all four continents.

Then with four hundred thousand *arahats*, he came to the city of Rammavatī and stayed at Sudassana Monastery. Meanwhile Sumedha was enjoying the bliss of *jhānas* in the forest and completely unaware of the appearance of Buddha Dipankara in the world.

1. An account of the life of Buddha Dīpaṅkara will be given in the twenty-fourth Buddhavaṃsa.

2. These wondrous events will be mentioned in Gotama Buddhavaṃsa.

3. A Buddha's sermon is usually figuratively referred to as medicine that cures the ills of the world. The author therefore beautifully describes Buddha Dīpaṅkara's teaching of the First Sermon as medicinal prescription to cure the suffering of beings.

On hearing the Buddha's arrival at Sudassana Monastery, the citizens of Rammavati, after their morning meal, carried excellent gifts for medicinal use such as butter, ghee, etc. as well as flowers and scents and went to the presence of the Buddha. Having paid obeisance to the Buddha and honoured him with flowers, scents, etc., they sat down at suitable places and listened to the Buddha's most delectable sermon. At the end of the sermon, they invited the Buddha together with his disciples, the Order of *bhikkhus*, to the morrow's meal, and having circumambulated the Buddha in salutation, they left the monastery.

Elaborate preparations to receive Buddha Dīpankara and his company

The next day saw the citizen of Rammāvati preparing elaborately for the "incomparably great alms-giving" (*asadisa-mahādāna*). A pavilion was set up; pure, tender blue lotuses were strewn in the pavilion; the air was refreshed with four kinds of perfume; sweet smelling flowers made from rice-flakes were scattered; pots of cool sweet water were covered with emerald-green banana leaves and placed at the four corners of the pavilion; a canopy decorated with stars of gold, silver and ruby was fixed to the ceiling of the pavilion; scented flowers and jewel like blooms formed into garlands and festoons were hung here and there. When such necessary decorations of the pavilion were complete, the citizens started to make the city clean and tidy. On both sides of the main road were placed water-pots, flowers, banana plants complete with bunches of fruit, flags, banners and streamers were hung up; decorative screens were put up at suitable places.

When necessary preparations had thus been made in the city, the citizens attended to mending of the road which the Buddha would take in entering the city. With earth they filled holes and breaches caused by floods and levelled the uneven muddy ground. They also covered the road with pearl-white sand, strewed it with flowers of rice-flakes and placed banana plants complete with

bunches of fruit along the route. Thus they made all the arrangements and preparations for the ceremony of almsgiving.

At that time Sumedha the Hermit levitated from his hermitage and while travelling through space saw the citizens of Rammavati engaging cheerfully in road-mending and decorating. Wondering what was going on below, he alighted and stood at an appropriate place while the people were watching him. Then he asked:

“You are mending the road
so happily and enthusiastically.

For whose benefit
are you mending the road?”

The people then answered:

“Venerable Sumedha,
there has appeared in this world
the Incomparable Buddha Dīpankara,
who has conquered the five evil forces of Māra,
and who is the Supreme Lord of the whole world.
We are mending the road for his benefit.”

(From this conversation it may be noted that Buddha Dīpankara appeared only long after Sumedha had attained *jhānas* and higher spiritual powers. Sumedha did not happen to be aware of Dipankara's conception, birth, attainment of Buddhahood, and teaching of the First Sermon because he had wandered about only in the forest and in the sky tally absorbed in the bliss of *jhānas* and in the exercise of higher spiritual powers, taking no interest in any event of the human world. It was only while he was travelling through space and when the people of Rammāvatī attending to road-mending and cleaning that he descended to earth to ask what was going on. This suggests that Sumedha was some few thousand years old at that time as the duration of life when Buddha Dīpankara appeared was a hundred thousand years.)

Sumedha's participation in the road-mending work

Sumedha was filled with joy on hearing the word "Buddha" uttered by the people of Rammāvati. He experienced great mental happiness and repeated the word, "Buddha, Buddha," as he could not contain the intense joy that had arisen in him.

Standing on the spot where he had descended, Sumedha was filled with happiness and also stirred by religious emotion, thought profoundly thus:

"I will sow excellent seeds of merit in the fertile ground, namely, this Buddha Dipankara, for cultivation of good deeds. Rare and difficult, indeed, it is to witness the happy moment of a Buddha's appearance. That happy moment has now come to me. Let it not pass by unheeded."

Having thought thus, he asked the people: "O men, if you are preparing the road for the Buddha's visit, allot me a stretch of the road; I too would like to participate in your road-mending work."

"Very well," said the people, and because they were confident that he was a person of great supernatural powers, they allotted him a big, boggy and very uneven portion of ground which would be difficult to mend. As they assigned him his share of work, they said: "You may improve and make it delightful with decorations."

Then Sumedha, with his heart gladdened by thought on the attributes of the Buddha, decided: "I can mend the road with my supernatural powers so that it will look pleasant. But if I do so the people around me may not think highly of it (because it will be done easily in an instant.) Today, I should do my duties with my own physical labour." Having decided thus he filled the bog with earth that he carried from a distance.

The arrival of Buddha Dipankara

Before Sumedha had finished his assigned work Buddha Dipankara came along the road with four hundred thousand *arahats*, who were all endowed with the Six

Higher Spiritual Powers, who could not be shaken by the eight vicissitudes of the world and who were purified of mental defilements.¹

When Buddha Dipankara came along the road with four hundred thousand *arahats*, Devas and men welcomed them with beating of drums. They also expressed their joy by singing songs of welcome in honour of the Buddha.

At that time human beings were visible to *Devas*, so also *Devas* were visible to human beings. All these beings, divine and human, followed the Buddha, some raising their hands in adoration and others playing their respective musical instruments.

Devas coming along through the air tossed and scattered about such celestial flowers as *mandārava*, *paduma* and *kovilāra* all over the place – up and down, front and behind, left and right – in honour of the Buddha. Earth-bound humans also did similar honour to the Buddha with such flowers as *campā*, *sarala*, *mucalinda*, *nāga*, *punnāga*, and *ketakī*.

Sumedha gazed, unblinking, at the Buddha's person, endowed with the thirty two marks of a superman and further adorned with the eighty minor marks. He witnessed the Buddha's resplendant person, looking as if of solid gold, at the height of glory, with the bright aura ever around him and the six rays emanating from his body flashing like lightning against a sapphire-blue sky.

1. The four hundred thousand *arahats* always followed and accompanied Buddha Dipankara. The virtues of these *arahats* are given just for ready reference in the Pali Text which says that they were endowed with the Six Higher Spiritual Powers, that they could not be shaken by the eight vicissitudes of the world and that they were purified of mental defilements. But the Commentary states that their virtues were in addition to those already mentioned: they had little desire; they were easily contented; they could give others words of advice; in turn they listen to words of advice respectfully; they were devoid of attachment to five sense-objects; they did not mix with lay people (unnecessarily), and they observed the five kinds of discipline, etc., says the author.

(The author also makes a quotation from the *Hsutaunggan Pyo* another well-known epic of Shin Silavamsa.)

When the Buddha said, "Ānanda, I have developed the four Iddhipadas (bases of psychic power). If I so desire I can live either a whole kappa or a little more than a kappa," the kappa therein should be taken as an Āyu-kappa, which is the duration of life of people living in that period. It is explained in the Atthaka Nipāta of the Aṅguttara Commentary that the Buddha made such a declaration meaning to say that he could live one hundred years on a little more if he so desired.

Mahāsiva Thera, however, says, "the Āyu-kappa here is to be taken as the Mahā-kappa called Bhaddaka." (He says so because he holds that the kamma that causes rebirth in the final existence of a Buddha has the power of prolonging his life-span for incalculable years and because it is mentioned in the Pali Texts that Āyupālaka-phalasamāpatti, the fruition-attainment that conditions and controls the life-sustaining mental process called Ayusankhara, can ward off all its dangers.) But the Thera's view is not accepted by commentators.

The Saṅghabhedakakkhandhaka of the Vinaya Cūḷavagga states; "He who causes a schism of the Sangha is reborn in Niraya, realms of continuous suffering, and suffers there for a whole kappa." "That kappa is the life-span of Avīci, the lowest realm of continuous suffering", explains the Commentary. The life-span of Avīci inmates is equal to one eightieth of a Mahakappa according to the Terasakaṇḍa-Tika, a voluminous Sub-Commentary on the Vinaya. In the same work it is particularly mentioned that one eightieth of that duration should be reckoned as an Antara-kappa (of Avīci inmates). It therefore follows that one Mahakappa is made up of 80 Antara-kappas according to the reckoning of Avīci inmates.

It may be clarified that as mentioned above one Mahākappa has four Asaṅkhyeyya-kappas, and one Asaṅkhyeyya-kappa has 84 Antara-kappas. Therefore one Mahākappa is equivalent to 256 Antara-kappas by human calculations.

If 256 is divided by 80, the remainder is $3 \frac{1}{5}$. Therefore $3 \frac{1}{5}$ Antara-kappas of human beings make one Antara-kappa of Avici inmates. (In Avici there is no evolving and dissolving kappas as in the human world. Since it is the place that knows suffering at all times, the end of each dissolving kappa is not marked with the three periods of misfortune. One eightieth of a Mahakappa which is the life-span of Avici inmates is their Antara-kappa. Therefore by one Antara-kappa of Avici is meant $3 \frac{1}{5}$ Antara-kappas of human beings.)

In this way, it may be assumed that one Asankhyeyya-kappa is equal to 64 Antara-kappas of human beings and 20 Antara-kappas of Avici inmates. Therefore when some Pali texts (such as the Visuddhi-magga Mahā-Tīka, the Abhidhammattha-vibhāvanī Tīkā, etc.) say that one Asankhyeyya-kappa contains either 64 or 20 Antara-kappas, the figures do not contradict each other. The difference between the numbers (64 and 20) lies only in the manner of calculation. It should be noted that the two are of the same length of time.

A particularly noteworthy thing is a statement in the Sammohavinodanī, the Commentary on the Abhidhamma Vibhanga. In the exposition of Nāna-vibhaṅga, it is said: "Only Saṅghabhedaka-kamma (the act of causing schism in the Sangha) results in suffering a whole kappa. Should a man owing to his such act be reborn in Avici at the beginning or in the middle of the kappa, he would gain release only when the kappa dissolves. If he were reborn in that realm of suffering today and if the kappa dissolves tomorrow, he should then suffer just one day and would be free tomorrow. (But) there is no such possibility."

On account of this statement there are some who opine that "The Saṅghabhedaka-kamma leads to niraya for the whole aeon (in the sense of Mahākappa); he who commits this kamma gains freedom only when the kappa dissolves. As a matter of fact, the expression kappatthitiyo (lasting for the whole kappa) is explained in the Vibhāṅga-Commentary only in a general manner; it does not

emphatically mention the word *Maha-kappatthitiyo* (lasting for the whole *Mahakappa*). The expression *kappatthitiyo* is based on a verse in the *Vinaya Cūlavagga* which reads to the effect that "having destroyed the unity of the *Sangha*, one suffers in *niraya* for the whole *kappa*." Therefore the *kappa* here should be taken only as *Āyukappa* but not *Mahākappa*. In the 13th chapter of the *Kathavatthu Commentary*, it is said in dealing with *kappa* that the verse has been composed with reference to *Āyukappa* (of *Avīci* inmates) which is only one eightieth of *Mahākappa*.

Divisions of *Mahākappa*

Mahākappa is divided into two classes: (1) *Suñña-kappa* or Empty Aeon and (2) *Asuñña-kappa* or Non-empty Aeon.

Of these two, the aeon in which Buddhas do not appear is *Sunna-kappa* or Empty Aeon; it means the aeon which is void of a Buddha.

The aeon in which Buddhas appear is *Asuñña-kappa* or Non-empty aeon; it means the aeon which is not void of a Buddha.

Though Buddhas do not appear in an Empty Aeon, that there can be appearance of Private Buddhas and Universal Monarchs, may be inferred from the *Upali Thera Sutta* in the first *Vagga* of the *Apadana*.

In the *Upali Thera Sutta* and its *Commentary*, it is said two aeons prior to this one, Prince *Khattiya*, son of king *Añjasa*, on his departure from a park committed an offence against *Pacceka Buddha Devīla*. No text mentions the appearance of a Buddha in that aeon. In the *Commentary* on the *Bhaddaji Thera Sutta* of the *Apadāna*, too, it is stated that the *Thera* had given alms-food to five hundred *Pacceka Buddhas* in a *Suñña-kappa*. It is clear from these texts that *Pacceka Buddhas* appear in *Suñña-kappa*. Again the *Kusumāsaniya Thera Sutta* of the *Apadāna*, mentions that "Future *Kusumāsaniya* was reborn as

Universal Monarch Varadassī in the aeon that immediately followed". The *Tiṇasanthara Thera Sutta* of the same work also says that "Future *Tiṇasanthara Thera* was reborn as Universal Monarch *Migaśammata* in the second aeon prior to the present one," suggesting that there is the possibility of the appearance of Universal Monarchs in any empty aeon.

The Non-Empty Aeon in which Buddhas appear is divided into five classes: (a) *Sara-kappa*, (b) *Manda-kappa*, (c) *Vara-kappa*, (d) *Saramanda-kappa*, and (e) *Bhadda-kappa*. Of these

- (a) the aeon in which a single Buddha appears is known as *Sāra-kappa*,
- (b) the aeon in which two Buddhas appear is known as *Manda-kappa*,
- (c) the aeon in which three Buddhas appear is known as *Vara-kappa*,
- (d) the aeon in which four Buddhas appear is known as *Sāramanda-kappa*, and
- (e) the aeon in which five Buddhas appear is known as *Bhadda-kappa*.

The aeon that witnessed the existence of *Sumedha* as mentioned in the Chapter on *Sumedha* the Brahmin is *Saramanda-kappa* because there appeared four Buddhas in that aeon. The city of *Amaravatī* came into existence after the appearance of the three Buddhas, namely, *Taṇhaṅkara*, *Medhaṅkara*, and *Saraṇaṅkara* and before the appearance of *Dīpaṅkara*.

The name *Amaravatī* (p. 35)

Amara means "God" (immortal being) and *vatī* means "possession"; hence the great city which gods possess.

It is stated in the *Bhesajjakkhandhaka* of the *Vinaya Mahāvagga* and other places that as soon as the Brahmins *Sunidha* and *Vassakāra* planned to found the city of

Pātaliputta gods came first and distributed among themselves plots of land. Those plots of land occupied by gods of great power became residences of princes, ministers and wealthy persons of high rank; those plots of land occupied by gods of medium power became residences of people of medium rank; and those plots of land occupied by gods of little power became residences of people of low rank.

From this statement it may be supposed that gods came in hosts to take up residences for themselves and occupied them where a great royal city was to be established. Amaravati was so named to denote the presence of gods who marked out their own locations in the city and protected them for their habitation.

The Pali word vati signifies possession in abundance. In this world those who have just a little wealth are not called wealthy men but those who possess wealth much more than others are called so. Therefore the name Amaravati indicates that, as it was a great royal residential city, it was occupied and protected by a large number of highly powerful gods.

Ten sounds (p.35)

The Buddhavamsa enumeartes only six sounds, not all ten. The Mahāparinibbāna Sutta of the Mahāvagga of the Dīgha Nikāya and the Buddhavamsa Commentary enumerate all ten. (This is followed by a comprehensive and critical survey of the ten sounds, *dasasadda* which come differently in different texts, namely, the Buddhavamsa, the Mahāparinibbāna Sutta of the Dīgha Nikāya, Buddhavamsa Commentary, the Myanmar and Sri Lankan versions of the Jātaka Commentary, and the Mūla-Tīkā, for the benefit of Pali scholars. We have left them out from our translation.)

IV. The Chapter on Renunciation of Sumedha

The five defects of a walkway (p. 40) are as follows:-

(I) A walkway that is rough and rugged hurts the feet of one who walks on it; blisters appear. Consequently

meditation cannot be practised with full mental concentration. On the other hand, comfort and ease provided by a soft and even-surfaced walkway is helpful to complete practice of meditation. Roughness and ruggedness therefore is the first defect of a walkway.

(2) If there is a tree inside or in the middle or at the edge of a walkway, one who walks without due care on that walkway can get hurt on the forehead or on the head by hitting himself against the tree. The presence of a tree is therefore the second defect of a walkway.

(3) If a walkway is covered by shrubs and bushes, one who walks on it in the dark can tread on reptiles, etc. and kill them (although unintentionally). The presence of shrubs and bushes therefore is the third defect of a walkway.

(4) In making a walkway, it is important that it has three lanes. The middle and main one is straight and of 60 cubits in length and one and a half cubits in breadth. On either side of it are the two smaller lanes, each a cubit wide. Should the middle lane be too narrow, say, only a cubit or half a cubit, there is the possibility of hurting one's legs or hands through an accident. Being too narrow therefore is the fourth defect of a walkway.

(5) Walking on a walkway which is too wide, one may get distracted: one's mind is not composed then. Being too wide therefore is the fifth defect of a walkway.

(Here follows the explanation of the Pali word 'pañcadosa' as contained in the Buddhavamsa Commentary. This is left out from our translation.)

The Eight Comforts of a Recluse

The eight comforts of a recluse (Samaṇasukha), mentioned here are described as the eight blessings of a recluse (Samaṇabhaddra) in the Sonaka Jātaka of the Satthi Nipāta. The following is the Jātaka story in brief:

Once upon a time, the Bodhisatta was reborn as Arindama, son of king Magadha of Rājagaha. On the same day was born Sonaka, son of the king's chief adviser.

The two boys were brought up together and when they came of age they went to Taxila to study. After finishing their education, they left Taxila together and went on a long tour to acquire a wider and practical knowledge of various arts and crafts and local customs. In due course they arrived at the royal gardens of the king of Bārānasī and entered the city the following day.

On that very day the festival of Veda recitations known as Brāhmanavācaka was to be held and milkrice was prepared and seats were arranged for the occasion. On entering the city, Prince Arindama and his friend were invited into a house and given seats. Seeing that the seat for the prince was covered with a white cloth while that for him was covered with a red cloth, Sonaka knew from that omen that "Today my friend Arindama will become king of Bārānasī and I will be appointed general."

After the meal, the two friends went back to the royal gardens. It was the seventh day after the king's demise, and ministers were looking for a person worthy of kingship by sending the state chariot in search of him. The chariot left the city, made its way to the gardens and stopped at the entrance. At that moment Prince Arindama was lying asleep on an auspicious stone couch with his head covered and Sonaka was sitting near him. As soon as Sonaka heard the sound of music, he thought to himself, "The state chariot has come for Arindama. Today he will become king and give me the post of his Commander-in-Chief. I do not really want to have such a position. When Arindama leaves the gardens I will renounce the world to become an ascetic," and he went to a corner and hid himself.

The chief adviser and ministers of Bārānasī anointed Prince Arindama king even on the very stone couch and with great ceremonial pomp and grandeur took him into the city. Thus Prince Arindama became king of Bārānasī. Lost in the sudden turn of events and attended upon by a large number of courtiers and retinue he totally forgot his friend Sonaka.

When King Arindama had left for the city, Sonaka came out from his hiding place and sat on the stone couch. At that time he saw a dry leaf of sāla (shorea robusta) falling right in front of him and he contemplated: "Like this sāla leaf my body will certainly decay and, oppressed by old age, I will definitely die and fall to the ground." With this religious emotion thus aroused, he at once engaged himself in Vipassana meditation, and, at the very sitting, there arose in him the enlightenment of a Pacceka Buddha, and he became a Pacceka Buddha himself. His lay appearance vanished, and he assumed a new appearance of an ascetic. Making an utterance of joy, "Now I have no more rebirth!" he went to the cave of Nandamūlaka.

Prince Arindama on the other hand remained intoxicated with kingly pleasures. Only after some forty years, he suddenly remembered his childhood friend. Then he yearned to see him, wondering where he would be staying now. But receiving no news or clues about his friend's whereabouts, he uttered repeatedly the following verse:

Whom shall I give a hundred coins for hearing and bringing me good news about Sonaka? Whom shall I give a thousand coins for seeing Sonaka in person and telling me how to meet him? Who, whether young or old, would come and inform me of my friend Sonaka, my playmate with whom I had played in the dust? "

People heard the song and everybody sang the same, believing it to be his favourite.

After 50 years, a number of children had been born to the king, the eldest one being Dīghāvu. At that time Pacceka Buddha Sonaka thought to himself thus: "King Arindama is wanting to see me. I will go to him and shower upon him the gift of thought-provoking sermons on the disadvantages of sensuality and the advantages of renunciation so that he would incline to lead an ascetic life". Accordingly, he travelled through space to the royal gardens. Having heard a boy singing repeatedly the

aforementioned song of King Arindama while chopping wood, the Pacceka Buddha taught him a verse in response to his.

The boy went to the king and recited the responding song which gave the clue to his friend's whereabouts. Then the king marched in military procession to the gardens and paid respect to the Pacceka Buddha. But being a man of worldly pleasures the king looked down upon him and said: "What a destitute you are, living a wretched lonely life as this." The Pacceka Buddha rejected the king's censure by replying: "Never is he a destitute who enjoys the bliss of the Dhamma in the Noble Path both mentally and physically! Only he who dissociates himself from the Dhamma and practises what is not righteous is a destitute! Besides, he is evil himself and forms a refuge for other evil persons."

Then he informed the Pacceka Buddha that his name was Arindama and that he was known by all as king of Kāsi, and asked if the holy man was living a happy life.

Then the Pacceka Buddha uttered the eight verses in praise of the eight blessings of a recluse (samanabhadra):

1. "Great King, a recluse who has gone forth from a househole life to a houseless state and who is free of the worries of wealth feels happy at all places and at all times (not only in your gardens and at this moment). Great King, such a recluse does not have to keep grain in stores or in jars (unlike lay people who do the hoarding and whose greed grows for a long time). A recluse lives on food prepared in donors' homes and obtained by going on almsround; he partakes of such food with due contemplation. (By this is explained the comfort that comes from nonhoarding of wealth and grain).

2. (There are two kinds of blameworthy food (savajjapinda). As mentioned in the Vinaya, the first kind is the food obtained by one of the improper means such as by healing the sick and so on, or by one of the five wrong manners of livelihood. The other blameworthy kind is the food taken without due contemplation although the food may have been properly obtained).

“Great King, a noble recluse duly contemplates while eating the food that has been obtained blamelessly. He who has thus blamelessly eaten his blameless food is not oppressed by any form of sensuality. Freedom from oppression by sensuality is the second blessing of a recluse who has neither wants nor worries. (By this is explained the comfort that comes from seeking and taking of blameless food.)

3. (The food that has been sought properly and eaten with due contemplation by a worldling may be called “peaceful food” (*nibbutapinda*), that is to say, the food that does not incite craving. In reality, however, only an arahat’s food is “peaceful,” i.e. it does not incite craving.)

“Great King, a noble recluse takes peaceful food only. He is thus not oppressed by any form of sensuality. Freedom from oppression by sensuality is the third blessing of a recluse who has no wants nor worries. (By this is explained the comfort that comes from taking peacefully food only.)

4. “Great King, a noble recluse who goes on alms round in towns and villages without attachment to donors of requisites does not adhere to greed and hatred. (Clinging wrongly to a sense object in the manner of a thorn is called *dosasaṅga*, faulty adherence.) Freedom from such clinging is the fourth blessing of a recluse who has no wants nor worries. (By this is explained the comfort that comes from non-attachment to male and female donor and from non-association with them.)

5. “Great King, (a recluse who has extra requisites not used by him entrusts them to a donor for security. Later on when he hears such (and such) a donor’s house has been gutted by fire, he is greatly distressed and has no peace of mind. On the other hand, another recluse has only those requisites that are on his body or that he carries along with him just like the wings of a bird that go with it wherever it flies). He suffers no loss when a town or a village is destroyed by fire. Immunity from

loss of requisites through fire is the fifth blessing of a recluse. (By this is explained the comfort that comes from not being victimized by fire.)

6. "Great King, when a town or a village is plundered by robbers, a recluse, who like me wears or carries along his requisites, loses nothing (while others who have extra requisites suffer loss through plundering by robbers and know no peace of mind). Freedom from the trouble of looking after one's possessions is the sixth blessing of a recluse. (By this is explained the comfort that comes from feeling secure against robbers.)

7. "Great King, a recluse who has only the eight requisites as his possession moves freely without being stopped, interrogated or arrested on the road where robbers waylay or security officers patrol. This is the seventh blessing of a recluse. (By this is explained the comfort that comes from harmless travelling on the road where robbers or security men are waiting.)

8. "Great King, a recluse who has only the eight requisites as his possessions can go wherever he likes without taking a longing look back (at his old place). Such possibility of moving is the eighth blessing of a recluse who has no possessions. (By this is explained the comfort that comes from freely going about without yearning for his old place.)

The King Arindama interrupted Pacceka Buddha Sonaka's sermon on the blessings of a recluse and asked, "Though you are speaking in praise of the blessings of a recluse, I cannot appreciate them as I am always in pursuit of pleasures. Sensual pleasures, both human and divine, I cherish. In what way can I gain human and divine existences?". Pacceka Buddha Sonaka replied that those who relish sensuality are destined to be reborn in unhappy abodes, and only those who abandon it are not destined to be reborn there. By way of an illustration, he told the story of a crow that joyously roared a dead elephant floating into the ocean and lost its life: Pacceka Buddha then spoken of the blemishes of sensual pleasures and departed, travelling through space.

Being immensely moved by religious emotion as a result of the Pacceka Buddha's exhortation, King Arindama handed over kingship to his son Dighavu and left for the Himalayas. After becoming a recluse, living on fruit and cultivating and developing jhāna through meditation on the four sublime modes of living (Brahmavihāra-mettā, karunā, muditā and upekkhā) he was reborn in the Brahma realm.

The nine disadvantages of a lay-man's dress (p. 42)

1. Costliness of the garment.
2. Availability only through connection with its maker.
3. Getting soiled easily when used.
4. Getting worn out and tattered easily owing to frequent washing and dyeing.
5. Difficulty in seeking a replacement for the old one.
6. Being unsuitable for a recluse.
7. Having to guard against loss through theft.
8. Appearing to be ostentatious when put on.
9. When taken along without being worn it is burdensome and makes one appear to be avaricious.

The twelve advantages of the fibre-robe (p. 42)

1. Being inexpensive but of fine quality.
2. Possibility of making it by oneself.
3. Not getting easily soiled when used and being easily cleaned.
4. Easily discarded, when worn out without a need for stitching and mending.

5. Having no difficulty in seeking a replacement for the old one.
6. Being suitable for a recluse.
7. Not having to guard against loss through theft.
8. Not appearing to be ostentatious when put on.
9. Not burdensome when taken along or put on.
10. Forming no attachment to the robe as a requisite for the user.
11. Made just by beating the bark of a tree; thus it is righteously and faultlessly gained.
12. Not being worthy of regret over its loss or destruction.

The fibre-robe

The fibre-robe means the robe made of fibres obtained from a kind of grass and fastened together. (This is described in the *Atṭhasālinī*.)

According to the *Hsutaunggan Pyo*, fastening the fibres together itself is not the complete making of the garment. It must be beaten so as to make it soft and smooth. That is why it is called ခလျှံငှာ "beaten fibre" in Myanmar.

The "fibre-robe" has the name *vākacīra*, *vakkala*, and *tirīṭaka* in Pali.

Vākacīra literally means a robe made of grass, and therefore it should actually be translated "grass-robe". But traditional teachers translate the word as "fibre-robe".

The remaining two names, *vakkala* and *tirīṭaka*, refer to a robe made of fibres that come from the bark of a tree. Though the word *vakka* of *vakkala* means "bark of a tree" it does not denote pure, thick, outer crust of the bark, but the inner layers made up of fibres covering the wood-core. It should be noted that, because such fibres are taken

off, fastened and beaten for softness and smoothness, the robe made thus is called fibre-robe. Though *vākacīra* has the meaning of "grass-robe", the process of making the robe out of fibres taken off from trees is more common than that of making it out of grass and the name "fibre-robe" is better known than "grass-robe". That is why the word "fibre-robe" is adopted in the *Hsutaunggan Pyo*.

The wooden tripod

The wooden tripod (*Tidanda* or *tayosūlī*) is a requisite of a hermit. It is a stand with three legs on which is placed a water jug or pot.

The water jug and the yoke

The water jug (*kundikā*) is another requisite of a hermit. *Khārikāja* meaning a yoke is taken by traditional teachers as a combination of *khāri* and *kāja* both meaning the same: a pole which is curved. According to some, *Khāri* means a hermit's set of requisites consisting of a flint, a needle, a fan etc. Taking these interpretations together, *khārikāja* may be taken as the pole on which are hung various requisites of a hermit.

The hide of a black antelope (*ajinacamma*) (p. 42)

The hide of a black antelope, complete with hoofs, called *ajinacamma* is also one of the requisites of a hermit, which may be elaborated somewhat as follows.

The Pali *ajinacamma* has been unanimously translated "the hide of a black antelope" by ancient scholars. It is generally thought therefore that a beast which is black all over its body is called a "black antelope" . . . In the *Amarakosa Abhidhāna* (section 17, v,47) the word *Ajina* is explained as "hide" synonymous with *camma*. This explanation of the *Amarakosa* is worthy of note.

In the *Atthasālinī* and other commentaries, there is an expression meaning "the hide, complete with hoofs, of a black antelope, which was like a bed of *punnāga* flowers".

The phrase "complete with hoofs" (sakhuraṃ) indicates that it is the hide of a hoofed animal. When it is said to be "like a bed of punnaga flowers", we have to decide whether the likeness to a bed of punnāga flowers refers to its colour or to its softness. That the punnāga flower is not particularly softer than other flowers is known to many: therefore it should be decided that the likeness refers to its colour. This suggests then that the hide could not be that of a black antelope.

Though ajina is translated "black leopard" by scholars of old, that it actually means an animal's coat and is synonymous with camma is evident from such statement as "ajinamhi haññate dīpi," ("a leopard is killed for its coat,") in the Janaka and Suvannasāma Jātakas. The Commentary on the Janaka also explains ajina to be a synonym of camma by saying "ajinamhīti cammatthāya cammakaraṇā" – ("for its coat means for obtaining its hide"). There are only two words, dīpi and saddūla, in Pali meaning a leopard. Ajina is not found in that sense.

The Buddhavaṃsa Text also says, "kese muñcitvā'ham tattha vākacīraṇ' ca cammakam". When Sumedha lay prostrate before Buddha Dīpaṅkara, offering himself as a bridge, he loosened his hair-knot and spread his fibre-robe and the animal's hide on the bog. The Pali word used here is cammaka which is the same as ajinacamma discussed above.

All this points to the fact that ajinacamma is not the coat of a beast with claws like a tiger, a leopard or a cat and the adjectival phrase "complete with hoofs" shows that it is the coat of an animal with hoofs like that of cattle and horses. The coat has the colour of a bed of punnāga flowers as mentioned in the Atthasālinī. It is also very soft to the touch. Such animals like eṇī are found in the neighbourhood of the Himalayas. Because its coat is smooth and very beautiful and not easily available, people treasure it as a symbol of auspiciousness.

When Bodhisatta Siddhattha was born, the Cātumahārājika Devas of the four quarters, received him from the hands of the saintly Brahmas of the Suddhāvāsa abode

with a coat of this particular animal—the coat having a soft fur and commonly regarded to be auspicious. This is mentioned in the Introduction of the *Jātaka Commentary* and in the *Buddhavaṃsa Commentary* as well.

(The author then acknowledges that all that has been discussed regarding the translation of *ajinacamma* as the hide of a black antelope is the view of the great scholar U Lin, the previous compiler of *The Great Chronicle of Buddhas*.)

Matted hair (*jaṭā*) and round headdress made of hair
(*jaṭāmaṇḍala*) (p. 42)

The difference between the matted hair and the round headdress made of hair should be understood. The matted hair is something that is a part of the hermit. In order to save the trouble of keeping it well groomed, the hermit knotted his hair firmly and tightly. This is what is meant by “matted hair”.

One of the requisites created and left in the hut by Visukamma as mentioned in the *Atthasālinī* is the round headdress made of hair called *jaṭāmaṇḍala*. This is a thing separate from the hermit's person. It is not a part of him. From the sentence “He put the headdress on his topknot and fastened it with an ivory hairpin”, it is clear that the headdress is a thing separate from Sumedha's hair-knot. It evolved into a hermit's headdress of later times and protects the hair knot from dust and litter and is called nowadays in မေဏိမ္မာ Myanmar.

(The author here mentions the opinions of the Mon-
yway Zetawun Sayadaw and Mahāsīlavamsa who stated that the “matted hair” and “headdress” are the same thing. But the author concludes his discussion by quoting the *Catudhammasāra* (Kogan) Pyo, *Māgadha Abhidhāna*, and certain *Jātaka* stories which say that they are two different things. By quoting the *Catudhammasāra* Pyo and the *Maghadeva Laṅkā*, the author finally says that

just as a snare is used to catch a bird, so also the matted hair in the form of a snare is worn by a hermit to catch the great bird of "the Eightfold Noble Path" as soon as it alights in the forest that is "his mind"

Eight Kinds of Hermits

(The author first explains the derivation of the Myanmar word ခုခို, (hermit) from Pali and Sanskrit.)

The word "hermit" refers to those who are outside the Buddha's teaching. Nevertheless they should be regarded as holy persons of the time.

The commentary on the Ambattha Sutta of the Silakkhandha Vagga enumerates eight kinds of hermits as follows:

1. Saputtabhariya,
2. Uñchācariya,
3. Anaggipakkika
4. Asāmapāka,
5. Ayamutthika (Asmamutthika),
6. Dantavakkalika,
7. Pavattaphalabhojana and
8. Paṇḍupalāsika.

1. A hermit who piles up wealth and lives a householder's life is called Saputtabhariya. (Here the author mentions Keniya of the Buddha's lifetime as an example.)

2. A hermit who does not pile up wealth and who does not live a householder's life, but who collects unhusked grain from lay people at threshing grounds and cooks his own food is called Uñchācariya.

3. A hermit who collects husked grain from lay men in villages and cooks his own food is called Anaggipakkika. He thinks husking grain by pounding is not worthy of one who lives a hermit's life.

4. A hermit who enters a village and collects cooked rice is called *Asāmapāka*. He thinks cooking is not worthy of one who lives a hermit's life.

5. A hermit who takes off the bark of a tree for food by means of a metal or stone implement is called *Ayamutthika* (or *Asmamutthika*). He thinks to collect food each day is wearisome.

6. A hermit who takes off the bark of a tree with his teeth for food is called *Dantavakkalika*. He thinks to carry metal or stone implements is wearisome.

7. A hermit who lives on the fruits that fall down by throwing a stone or a stick at them is called *Pavattaphala-bhojana*. He thinks to remove the bark is wearisome.

8. A hermit who lives only on leaves, flowers and fruits that fall down naturally from trees is called *Pandupalāsika*.

The *Pandupalāsika* are divided into three types:

(1) *Ukkattha-pandupalāsika*, he who remains seated without arising and who lives on leaves, flowers and fruits that fall down within his reach;

(2) *Majjhum-pandupalāsika*, he who does not move from tree to tree and subsists only on leaves, flowers and fruits that fall down from a single tree; and

(3) *Mudum-pandupalāsika*, he who moves from tree to tree in search of leaves, flowers and fruits that fall naturally from trees to maintain himself.

This is the enumeration of the eight kinds of hermits as given in the commentary on the *Ambatṭha Sutta*.

In addition, the author gives a somewhat different enumeration that is mentioned in the commentary on the *Hiri Sutta* of the *Sutta Nipāta*.

1. Saputtabhariya,
2. Uñchācarika;
3. Sampattakālika,
4. Anaggipakkika,
5. Ayamutthika,
6. Dantaluyyaka,
7. Pavattaphalika and
8. Vantamuttika.

1. A hermit who leads a householder's life earning his living by farming, trading, etc. like Keniya and others is called Saputtabhariya.

2. A hermit who, living near a city gate and teaching children of Khattiya and Brahmin families, accepts only grain and crops but not gold and silver is called Uñchācarika.

3. A hermit who lives only on food that is obtained at the meal time is called Sampattakālika.

4. A hermit who lives only on uncooked fruits and vegetables is called Anaggipakka.

5. A hermit who wanders from place to place with metal or stone implements in hand to remove the bark from trees for food whenever he feels hungry and who observes precepts, cultivating meditation on the four sublime illimitables, is called Ayamutthika.

6. A hermit who wanders from place to place without metal or stone implements in hand and who removes the bark from trees with his teeth whenever he feels hungry and who observes precepts, cultivating meditation on the four sublime illimitables, is called Dantalūyyaka

7. A hermit who lives depending upon a natural pond or a forest grove and who going nowhere else, subsists on the lotus stems and stalks from the pond or on the

fruits and flowers from the forest grove or even on the bark of trees (when other kinds of sustenance are not available) and who observes precepts, cultivating meditation on the four sublime illimitables, is called Pavattaphalika.

8. A hermit who subsists on leaves that fall down naturally and observes precepts cultivating meditation on the four sublime illimitables is called Vanṭamuttika.

In these two lists of eight kinds of hermits, each type is nobler than the preceding type.

Again in these lists, excepting the first type, namely, Saputtabhariya, all are holy persons, observing precepts and cultivating meditation the four sublime illimitables.

Sumedha came under the fourth category (of the list given in the Silakkhandha Commentary), namely, Asamapaka, for one day, i.e. a hermit who collects and lives only on cooked food; for the following days he remained as a hermit of the eighth type, namely, Pandu-palasika, one who lives only on leaves, flowers and fruits that fall down naturally from trees. According to the list given in the Sutta Nipāta Commentary, he came under the eight category, namely, Vanṭamuttika, i.e. a hermit who subsists only on leaves that fall down naturally from trees and who observes precepts, cultivating meditation on the four sublime illimitables.

Three kinds of persons addressed as

ရှင် (Shin) in Myanmar

The Pali “pabbajjā” has been translated “going forth as a recluse” by teachers of old. That is to say “giving up of worldly life”, which is of three kinds:

1. Isi-pabbajjā, giving up of worldly life and becoming an isi (hermit),

1. A respectful religious title more or less equivalent to Pali Sāmi.

2. Samana-pabbajjā, giving up of worldly life and becoming a samana (monk) and
3. Sāmaṇera-pabbajjā, giving up of worldly life and becoming a Sāmaṇera (novice).

Accordingly, there are three kinds of persons worthy of veneration and addressed as ၶ် (shin) in Myanmar: isi (hermits), samana (monks) and samaṇera (novices)

The eight disadvantage of a leaf-hut (p.44)

1. The hut requires the dweller to make efforts to acquire timber and other materials for its construction.
2. It requires the dweller to take constant care and to provide maintenance or reconstruction when the grass roof and mud of the walls decay and fall into ruins.
3. It requires the dweller to make room at any time for a visiting senior elder, who is entitled to suitable accommodation, so that he fails to get concentration of mind.
4. Being sheltered from sun and rain under its cover, the dweller tends to become soft and feeble.
5. With a roof and surrounding walls to provide privacy, it serves the dweller as a hiding place for committing blameworthy, evil deeds.
6. It creates attachment for the dweller, who then thinks, "It is my dwelling place."
7. Settling down in it makes the dweller appear to be living a householder's life with family.
8. It requires the dweller to deal with nuisance created by domestic pests such as fleas, bugs, lizards, etc.

These are the disadvantages of a leaf-hut which Sumedha discerned and which prompted him to abandon the hut.

The ten advantages of the foot of a tree (p.44)

1. The foot of a tree does not require the dweller to acquire building materials, there being already a dwelling place provided by nature.
2. It does not require the dweller to take constant care and to provide maintenance.
3. It does not require the dweller to make room for visiting senior elders.
4. It does not provide privacy nor serves the dweller as a hiding place for committing evil deeds.
5. Its dweller is free from stiffness of limbs unlike those dwelling in the open space who suffers from such a discomfort.
6. The dweller does not have to take possession of it as his own property.
7. The dweller is able to abandon it without an attachment saying, "It is my dwelling place."
8. The dweller does not have to request others to vacate the place for purpose of cleaning.
9. It makes a pleasant place for the dweller.
10. Since the dweller easily finds similar dwelling places wherever he goes, he does not cling to it as "my dwelling place."

(Then the author quotes the Hsutaunggan Pyo which gives the same list of disadvantages in verse.)

The Prophecy (p. 48)

As has been said, Sumedha reflected, "What is the use of selfishly escaping the cycle of births alone," and this is mentioned in the Buddhavamsa Text: "Kim me ekena tinnena".

Quoting this Pali sentence people are fond of saying with a tinge of contempt: "One should not be selfish in

this world. A selfish one is a person who seeks only his good. One who seeks only his welfare is a useless person”.

But if one continues to read the same sentence one would come across “purisena thamadassina”, implying “in spite of the fact that I am a superior person fully aware of my prowess of wisdom, faith and energy”, which explicitly qualifies the foregoing sentence. All this indicates that only those who, despite their ability, are selfish and not willing to work for others should be blamed. And those, who have no such ability but who say, “I will work for others” and are not true to their word, should be despised, for they do not know the limits of their own capability.

As a matter of fact those who have no ability to work for others should look after their own interest. That is why it is taught in the Atta-vagga, the twentieth chapter of the Dhammapada:

Attadattham paratthena bahunā’ pi na hāpaye
attadattham abhiññāya sadatthapasuto siyā.

Let him not sacrifice his own interest
by willing to work much for others.

Knowing full well his own limited ability
he should work for his own welfare.

This teaching of the Dhammapada means: “He who is incompetent to work for others but speaks as though he were competent cannot do good for others, nor can he do for himself; thus he suffers a double loss. Therefore he who is incompetent to work for others should seek his own good and work only for himself. He who knows the true extent of his own capability and works only for himself (should not be blamed as a selfish person but) should be spoken of as a good person who works within the limits of his capability. On the contrary, he, who is qualified like Sumedha to render service to others, runs only after his own interest, ignoring others’ should truly be censured as a purely selfish person.

In short, let him work for others if he is competent. If not, let him look after himself so that he may not miss his interest. He who seeks his own interest but pretends to be working for others' welfare is surely a dishonest, cunning, evil person.

Nerañjarā (p. 56)

Nerañjarā as the name of a river is derived from nelajala, nela meaning 'faultless' and jala 'water'; hence 'the river with pure clean water.'

Another derivation is from nilajala, nila meaning 'blue and jala 'water' blue water' signifies 'clear water'; hence 'the river with clear blue water.'

Yet another derivation is from nari jarā meaning a kind of musical instrument which produces the sound similar to that of the flowing waters in a stream.

Notes on ဗျာဒိတံ (prophecy) (p.56)

Under this heading the author discusses not only ဗျာဒိတံ (prophecy) but also other Myanmar words or phrases. The word ဗျာဒိတံ is commonly held to be derived from the so-called Pali word byādita. But there is no such word as byadita in Pali. It appears to have been formed by ancient scholars in imitation of the Pali words 'byākaṇa' or 'byākata' says the author.

With reference to the phrases 'stepping out with his right foot' and 'honouring him with eight handfuls of flowers', the author has the following to say:

'Stepping out with his right foot' is the translation of the Pali phrase dakkhiṇam pādā uddhari. Buddha Dipankara departed not only stepping out with his right foot first but also keeping Sumedha on his right. This mode of departure from the presence of an honourable person is a very ancient Indian custom of showing high esteem.

'Honouring him with eight handfuls of flowers' in Pali is *atṭhaḥi pupphamutṭhīhi pujeṭvā* which occurs in the *Jātakā* Commentary and the *Buddhavamsa* Commentary. Over this phrase there has been a controversy whether a living Buddha should pay respect to a Bodhisatta who would become a Buddha only many aeons later. Even if one argues that Buddha *Dīpaṅkara* was paying homage not to the person of Sumedha the Hermit but only to the *Sabbaññutaṇaṇa*, Supreme Wisdom, that he would attain, this argument also is unacceptable as it is inappropriate that the present possessor of Omniscience should pay respect to the Omniscience yet to be attained by a Bodhisatta.

The whole controversy rests on the translation of the word *pūjeṭvā* which is connected with *puja*: the *Khuddakapāṭha* Commentary explains that *pūjā* means *sakkāra*, 'treating well', *mānana* 'holding in esteem', and *vandanā* 'salutation, homage, or obeisance'. The author gives his view that in honouring the hermit Sumedha with eight handfuls of flowers he was not saluting or paying homage or obeisance (*vandanā*), but he was merely giving good treatment (*sakkāra*) to Sumedha and showing the high esteem (*mānana*) in which he held him.

The text mentions the prophetic phenomenon which took place on the day the planet *Visākhā* conjoined with the full moon. That day is reckoned in the Myanmar Calendar as full-moon day of Kason (April-May). The day is regarded usually to be auspicious being the full-moon day of the first month of the year.

All the previous Buddhas received their prophecy of becoming a Buddha on the full-moon day of Kason. So when Sumedha received the prophecy on the same auspicious day, Devas and Brahmas were quite positive in their proclamation that Sumedha would definitely become a Buddha.

The author further mentions that, the full-moon day of Kason is not only the day on which the prophecy was received but also the day on which Bodhisattas took their last birth in the human world; it is also the day on which they attained Perfect Self-Enlightenment and the day on which they passed away into Nibbāna.

The full moon of Kason is so auspicious in the traditional customs of Myanmar that kings of yore have had themselves anointed and crowned on this particular day.

Devas proclaimed 32 prophetic phenomena (p. 60)

These thirty – two prophetic phenomena occurred on the day Sumedha received of the Prophecy. These phenomena were different from those that took place on the days of the Buddha's Conception, Birth, Enlightenment and Teaching of the First Sermon. They will be dealt with in the volume on Gotama Buddhavamsa. (Volume II of the Chronicle.)

Notes on prophetic phenomena (p. 60)

'Prophetic phenomena' is the rendering into English of the Pali word nimitta, နိမိတ် (nimit) in Myanmar which means a phenomenon foretelling a good or evil event that is likely to take place.

The author then gives a mine of information on the Myanmar synonyms, quoting various sources from Myanmar literature. We have left them out from our translation.

End of Anudīpanī on the Prophecy.

VI. CHAPTER ON PĀRAMITĀ (PERFECTIONS)

(a) The Perfection of Generosity or Generous offering (Dāna Pāramī.) (p.67)

With regard to the Perfection of Generosity, it is clearly stated in the Pali Canon concerning the Chronicle of Buddhas that the Bodhisatta Sumedha admonished himself to start forth with the practice of the Perfection of Generosity since the Bodhisattas of the past had done so. It is clearly seen therefore that amongst the ten Perfections, Perfection of giving of offering or generosity demands the highest priority for fulfilment.

But, in the Sagāthā Vagga of the Saṃyutta Nikāya, we find the verse, "Sīle patitthāya naro sapañño ... " in which the Buddha explains that when a person of mature wisdom born with three root-conditions,¹ well established in morality, ardently develops concentration and insight wisdom, he can unravel the tangled network of craving. Here the Buddha mentions only the three trainings: Morality (Sīla), Concentration (Samādhi) and Insight Wisdom (Paññā); there is not even a hint about the practice of Generosity.

Furthermore, as the Visudhdimagga (The Path of Purification) Commentary which is the expository treatise on the single verse of Sagāthāvagga Saṃyutta quoted above does not touch upon the subject of Generosity and as the Noble Path of Eight Constituents which leads to Nibbāna includes the paths concerning morality, concentration and wisdom only, and there is no path including generosity, some people misconstrue that generosity is not regarded by the Buddha as essential, that it is not conducive to

1. Three root-conditions: Tihetu-paṭisandhika—a being whose consciousness of the moment of rebirth is accompanied by three root-conditions of Greedlessness, Hatelessness, Undeludedness.

attainment of Nibbana, that it generates more rebirths in the cycle of existence and as such generosity should not be cultivated.

The well-known Minister of King Mindon, U Hlaing of Yaw, went so far as to write in his book 'The Taste of Liberation' (Vimuttirasa) that the Buddha taught generosity only for the sake of very ordinary people such as the rich man's son, Siṅgāla.

There are many Buddhists who are offended by such observation as 'generosity should not be cultivated' and who are indignant at Yaw minister's writing that 'the Buddha taught generosity only for the sake of very ordinary people'. But more dislike of such views and indignation with them serves no purpose. What is more important and helpful to oneself is to understand correctly what the Buddha means by his teaching.

Concerning the aforesaid verse of the Sagāthāvagga Saṃyutta what one should understand as the true meaning of the Buddha's discourse is as follows: This discourse was taught by the Buddha for the benefit of those superior persons who are capable of striving hard for complete eradication of defilements, for the attainment of Arahantship in the present life, with no more rebirth. If such a superior person actually strives hard for the attainment of Arahantship in this very life and if, as a consequence of his strenuous efforts, he becomes an Arahant, there is no need for him to set up a new life. Generosity is an act which generates new life, new pleasures; for the person who will break the circle of the existence in this very life, there will be no more rebirths. Since there will be no new life for him to reap the benefits of generosity, acts of giving by him are unnecessary. That is why the Buddha, for the benefit of superior persons, dwells in this discourse of the Saṃyutta mainly on morality, concentration and insight wisdom which are more important than generosity for the purpose of eradication of the defilements. The Buddha does not say at all that generosity should not be cultivated.

Generosity has the quality of making the mind and heart pliable. When someone makes a generous offer of some gift, the very act of giving serves as a decisive support¹ to make the mind more pliable and ready for observance of precepts, for cultivation of concentration and for development of insight wisdom through practice of Vipassana meditation. It is within the experience of every Buddhist, that a feeling of awkwardness and embarrassment arises in him whenever he visits, without an offering, monasteries or temples for the purpose of keeping precepts, of listening to the Dhamma talks or for the practice of meditation. Therefore it was customary for the noble disciples like Visākhā to bring an offering such as rice, sweets or fruits in the morning and beverages and medicinal preparations in the evening whenever they went to visit the Buddha.

Everyone who does not become an arahat in this life will go through more rounds in the cycle of existence. In doing so, it will be difficult for them to attain favourable states of existence without practising generosity in the present life. Even if they happen to gain a good rebirth, they will find themselves lacking in material possessions without which they cannot do meritorious deeds. (In such a case, it may be argued that they could devote themselves to the practice of morality, concentration and insight wisdom. But this is easier said than done. Indeed, it is only with the support of the beneficial results of past acts of generosity that the three training of morality, concentration and insight wisdom can be cultivated successfully.) Therefore it is most important for those who still have to go on this long journey of samsara, the cycle of existence, to cultivate generosity. Only when one is equipped with 'provisions for the long journey', namely, generosity, that can one reach good destination; and there, possessing material wealth as the fruits of generosity of past lives, one can devote oneself to the pursuit of whatever meritorious deeds one wishes to.

Among the travellers travelling round and round this cycle of samsara, Bodhisattas are the greatest individuals.

1. Upanissaya-Paccaya: life immediate support.

After receiving a definite prophecy from a Buddha of his gaining Buddhahood, a Bodhisatta continues to fulfil the Perfections for the attainment of Omniscience (Sabbannuta Nana) for four incalculable world-cycles plus a hundred thousand aeons. A Pacceka-Buddha i.e. a non-teaching Buddha has to fulfil his Perfections for two incalculable world cycles plus a hundred thousand aeons; an Aggasāvaka, a Chief Disciple of a Buddha for one incalculable world cycles plus a hundred thousand aeons; and a Mahāsāvaka, one of the Leading Disciples, for one hundred thousand world cycles. Therefore, for Bodhisattas who are great travellers on the long journey of samsara, Perfection of Generosity is of primary importance and as such, a place of prominence is given to steadfast fulfilment of the Perfection of Generosity in the Pali Text concerning the Chronicle of the Buddhas.

Thus, as the discourse in the Saṃyutta Pali mentioned above was addressed to individuals who are ripe for attainment of Arahātship; those who have not yet fulfilled the Perfections should not say that Perfection of Generosity is not essential.

There are some who ask if it is possible to attain Nibbāna by practising only generosity. It may be replied that, practising only one perfection by itself, neither generosity, nor morality, nor meditation will result in attainment of nibbāna. For practising generosity alone implies that it is not accompanied by morality nor by meditation; similarly, practising meditation alone means that it is practised without the support of morality and generosity. When not restrained by morality, one is liable to indulge in evil acts; if such a person of evil habits attempts to practise meditation, his efforts will be futile like a good seed which, when put on red-hot iron, does not produce a sprout but turns to ashes. Thus it should be noted that it is improper to speak of 'practising generosity alone.'

In the chapter on generosity in the Chronicle of the Buddhas, it is clearly stated that alms should be given irrespective of the recipient's status, whether high, medium

or low. In view of such a firm statement, it is neither desirable nor necessary to pick and choose the recipient when one makes an offering.

But in the *Dakkhiṇāvibhaṅga Sutta* of the *Uparipannaṇāsa, Majjhima Nikāya*, the Buddha taught seven kinds of gifts to be made to Sangha, the Community of Bhikkhus, and fourteen kinds of gift to be made to individual recipients. It is pointed out with regard to fourteen kinds of gifts made to individual recipients, the merit gained increases according to the recipient going up from the lowliest animals to the highest beings; the most meritorious gift is, of-course, that made to the Community of Bhikkhus.

Again in the *Ankura Peta* story of *Peta Vatthu* we find the story of two Devas. When the Buddha taught the *Abhidhamma* while being seated on the Sakka's throne in the abode of *Tavatimsa* two Devas *Indaka* and *Ankura* came to listen to the discourse. Whenever powerful Devas came, *Ankura* had to make way for them and move back until he was ten *yojanas* away from the Buddha.

But *Indaka* remained in his seat; he did not have to move. The reason is as follows: At the time when the life-span was ten thousand years, *Ankura* was a human being and was very rich. Throughout that life he made offerings of meals to large numbers of ordinary people, cooking the meals on fireplaces which stretched for twelve *yojanas*. Because of the merit gained, he had taken rebirth as a Deva. *Indaka*, however, became a Deva because he had offered a spoonful of rice to the *Arahat Anuruddha*.

Although the offering *Indaka* had made was just a spoonful of rice, the recipient was an *Arahat* and the merit he thus acquired was great and noble. Thus as an equal of the powerful Devas, he had not to make way for them. On the other hand, although *Ankura* had made large amounts of gifts over a very long period of time, the recipients were worldlings and consequently the beneficial result that accrued was not of high order. And he had to move back every time a powerful Deva arrived. Therefore we find in the Pali text the exhortation '*Viceyya danam databbam yattha dinnam mahapphalaṃ*' which means

'When an offering is to be made, one who can bring the greatest benefit should be chosen as the recipient.'

There seems to be a contradiction between the Pali Text of the Chronicle of the Buddhas and the discourses such as the *Dakkhiṇāvibhaṅga Sutta*, etc. of other Pali Texts. The seeming contradiction is easily resolved when one remembers that the discourses such as the *Dakkhiṇāvibhaṅga Sutta* are meant for ordinary people or Devās, whereas the discussions in the Chronicle of the Buddhas are directed exclusively to the Bodhisattas whose goal is attainment of Omniscience, the *Sabbāññuta Nāṇa*, or the Buddha-Wisdom. This Wisdom is of only one kind and not to be classified into low, medium or great order wisdom. A Bodhisatta has only to give away whatever he has to offer to whoever comes along to receive them, irrespective of his status whether high, medium or low. He does not have to consider thus: "This recipient is of low status; making an offering to him, I shall gain only a low order of Buddha-Wisdom. This recipient is only of medium status; making an offering to him, I shall gain Buddha-Wisdom merely of the medium order". Therefore giving of alms to whoever comes along to receive them without any discrimination is the habitual practice of Bodhisattas who are bent on attainment of *Sabbāññuta Nāṇa*. On the other hand, the aim of ordinary worldlings, human or Devas, in practising generosity is to gain worldly comforts of their liking, and as such it is natural that they would choose the best recipient for their alms.

It may be concluded, therefore, that there is no contradiction between the texts in the Chronicles of the Buddhas, which are intended for the great Bodhisattas and the discourses such as the *Dakkhiṇāvibhaṅga Sutta* which are meant for ordinary people and Devas.

Meanings of *pāramī*

The possible meanings of the word *pāramī* have been variously explained in the *Cariyā-Pitaka Commentary*. Just to let the reader have an idea:

Pāramī is the combination of parama and ī. Parama means 'most excellent', which is used here in the sense of Future Buddhas who are the most excellent ones.

Or pāramī derives from the root para with the suffix ma. The root para means 'to fulfil' or 'to protect.' Because they fulfil and protect such virtues as dāna (alms-giving), etc., Future Buddhas are called parama.

Or para, a prefix, is attached to the root mava meaning 'to bind.' Because Future Buddhas behave as though they bind on and attract other beings to them by means of special virtues, they are called parama.

Or param, a prefix, is attached to the root maja meaning 'to be pure'; param means 'more'. Because Future Buddhas are free of mental impurities and far purer than others, they are called parama.

Or param, a prefix, is attached to the root maya meaning 'to go.'; param means 'superior.' Because Future Buddhas go to the superior state of Nibbana in a special manner, they are called parama.

Or param, a prefix, is attached to the root mu meaning 'to determine.' Because Future Buddhas determine their next existence as they do in the case of the present, they are called parama. (What this means to say is that as Future Buddhas are able to ascertain precisely what should be done to make the present existence pleasant and faultless, so are they able to do with regard to the next existence. That is, they have the ability to improve their existences.)

Or param, a prefix, is attached to the root mi meaning 'to put in'; param means 'more.' Because Future Buddhas 'put in' more and more such virtues as sila (morality), etc. in their mental process, they are called parama.

Or param means 'different from' or 'opposed to'; the root is mi meaning 'to crush.' Because Future Buddhas crush all their enemies, which in the form of impurities,

are different from and opposed to all virtues, they are called parama.

Or pāra, a noun, is attached to the root maja meaning 'to purify'; pāra means 'the other shore.' Here samsāra is to be taken as 'this shore' and Nibbāna 'the other shore.' Because Future Buddhas purify themselves as well as others on the other shore of Nibbāna, they are called pāramī.

Or pāra, a noun, is attached to the root mava meaning 'to bind' or 'to put together.' Because Future Buddhas bind or put beings together in Nibbāna, they are called pāramī.

Or the root is maya, meaning 'to go.' Because Future Buddhas go to the other shore of Nibbana, they are called parami.

Or the root is mu, meaning 'to understand.' Because Future Buddhas fully understand the other shore of Nibbana as it really is, they are called parami.

Or the root is mi meaning 'to put in.' Because Future Buddhas put in and convey beings to the other shore of Nibbana, they are called parami.

Or the root is mi, meaning 'to crush.' Because Future Buddhas crush and eradicate in Nibbana the impurities which are enemies of beings, they are called pāramī.

(These are the various meanings presented in accordance with sabhavanirutti (natural etymology). They are not random attempts.)

Paramānam ayam pāramī: Pāramī means property in the form of practices of Future Buddhas; (or) paramānam kammam pāramī: pāramī means duties of Future Buddhas; Paramissā bhāvo pāramitā paramissa kammam pāramitā: duties that bring about knowlege that such a person is a Future Buddha.

All this means: A series of duties such as dāna and others to be fulfilled by Future Buddhas is called pāramī (or pāramitā).

In the Jinalaṅkāra Sub-commentary, it is said: "Pāram nibbānaṃ ayaṃ ti gacchanti etāhi ti pāramiyo, nibbānasādhakā hi dānacetanādayo dhammā pāramī ti vuccanti," meaning to say that "Dānacetanā or the volition of alms-giving, etc. which forms the way to Nibbāna, the other side of saṃsāra, should be called pāramī."

In the Cariyāpiṭaka Commentary it is said: tanhāmāna-ditṭhīhi anupahatā karuṇ'ūpāyakosalla-pariggahita dānādayo guṇā pāramiyo, Pāramī is constituted by virtues such as dāna, etc. that are to be grasped by means of compassion and cleverness. Compassion is shown towards beings who are not spoiled (overwhelmed) by craving, pride and wrong view. Cleverness means wisdom in seeking ways and means. Dāna, etc. (that are to be guided by compassion and wisdom) are to be named pāramī. (This explanation is made with special reference to pāramī of Sambuddhas.)

Perfections

The Ten Perfections are:

- (1) Generosity (Dāna, translated sometimes as Charity, Liberality or just alms-giving)
- (2) Morality or Virtue (Sīla)
- (3) Renunciation (Nekkhamma)
- (4) Wisdom (Paññā)
- (5) Energy (Vīriya)
- (6) Forbearance or Patience (Khanti)
- (7) Truthfulness (Sacca)
- (8) Determination or Resolution (Adhitthāna)
- (9) Loving Kindness (Mettā)
- (10) Equanimity (Upekkhā).

(The full meaning of these Perfections will become clear in the following passages). Concerning these Perfections, it has been mentioned above in the Chapter on 'The Rare Appearance of a Buddha' (page 15) that

there are four kinds of cultivation of mind. One of these cultivations deals with the fact that from the time Bodhisattas receive definite assurance from a Buddha about their Buddhahood till the last rebirth when they actually become a completely Self-Enlightened Buddha, there is no period in this very long interval in which they do not practise for fulfilment of the ten Paramis at the very least, they do not fail to fulfil the perfection of generosity. It fills us with devotional inspiration to reflect on these noble practices pursued by the Bodhisattas.

The characteristics, functions, manifestations and proximate causes of the Perfections.

A person practising Vipassanā Meditation must come to know the nature of Nāma and Rūpa by means of their characteristics, functions, manifestations and proximate causes. Then only will he come to possess a clear view of them. In similarly it is only when one knows the characteristic, function, manifestation and proximate cause of the Perfections that one will have a clear understanding of them. Therefore we find in the Commentary to the Cariya Pitaka a separate chapter on the characteristic, function, manifestation and proximate cause of the Perfections.

A feature common to all the ten Perfections is that they have the characteristic of serving the interest of others. Their function is (a) providing assistance to others (kicca rasa); (b) being endowed with steadfastness (prosperity, success), fulfilment (sampatti rasa)– Their manifestation is (a) the recurring phenomenon of the quest for the welfare and benefits of beings; or (b) the recurring phenomenon of appearing in the mind (of Bodhisattas) that it is a useful means of bringing about Buddhahood. Their proximate cause is (a) great compassion or (b) great compassion and skillfulness as to means and ways.

It is necessary to provide a few explanations on the above definitions. Characteristic (Lakkhana) has two aspects: (i) Samannasabhava, the ordinary feature of each thing, i.e.

the feature applicable to others also and (ii) *Visesasabhāva*, the peculiar feature which is not applicable to others. For example, amongst the material qualities, the Earth-element of the Four Great Elements has two characteristics, namely, impermanence and hardness. Of these, the characteristic of impermanence is a feature applicable to other elements and is thus an ordinary feature only: whereas, the characteristic of hardness is the unique feature of the Earth-element only, not shared by others and is thus its special feature.

Function, *Rasa*, has also two aspects to it. (i) *Kiccarasa*, function, that which is to be performed; (ii) *Sampattirasa*, fulfilment, attainment. For example, when meritoriousness arises, it does so after counteracting or obliterating demeritoriousness. Thus it is said that the function of meritoriousness is the counteracting of demeritoriousness. The final fulfilment of a meritorious act is production of beneficial results; thus the function of meritoriousness is the attainment of beneficial results.

Whenever a person ponders deeply on certain mind-objects, what usually appears in his mind relates to the nature of the mind object under consideration; relates to its function; relates to its cause; relates to its effect. The manifestations which thus appear in his mind concerning the mind object he is thinking about is called its manifestation. For example, when a person starts to investigate 'what is meritoriousness?', it would appear in his mind. 'meritoriousness is of the nature of purity' regarding its nature; 'meritoriousness is that which counteracts or obliterates demeritoriousness' regarding its function; 'meritoriousness is possible only when one associates with the good and virtuous regarding its cause; 'meritoriousness is that which enables production of desirable results' regarding its fruition.

The immediate, and the most powerful contributory factor for its arising is called the proximate cause. For example, of many factors which cause the arising of meritoriousness, proper attitude of mind is the immediate and the most powerful contributory factor for its arising

and is therefore termed its proximate cause, *Padatthāna*, in the Texts.

Some Notable Features concerning Generosity, Charity, *Dāna*.

The essential thing to know concerning the word *Dānapāramī* (the Perfection of Generosity) is that anything which is given away or any act of giving is *Dāna* (charity or generosity). There are two kinds of giving:

1. Giving as an act of merit (*Puññavisayadāna*), and
2. Giving in conformity with worldly practices (*Loka-visayadāna*).

Acts of giving out of pure faith are acts of merit (*Puññavisayadāna*) and only such givings constitute the perfection of generosity.

But gifts given in pursuit of love, or out of anger, fear, or foolishness etc. and even giving punishment, giving a sentence of death are worldly giving; they do not form part of Perfection of Generosity.

Dāna (Generosity) and *Pariccāga* (Abandonment)

In connection with giving which would amount to an act of merit, it is helpful to understand the differences and similarities between what is termed *Dāna*, translated as 'Generosity', and what is termed as *Pariccāga*, translated as abandonment, renunciation through charity.

In the *Mahāhamsa Jātaka* of *Asītinipāta*, there is given an enumeration of the ten duties of a king, viz generosity, morality, abandonment, uprightness, gentleness, self-control, freedom from anger, mercy, forbearance and absence of obstruction. We see therein that generosity and abandonment are listed separately.

According to the *Jātaka Commentary*, there are ten objects which may be offered as alms: food, drink,

transportation (including umbrellas, slippers or shoes which contribute ease in travelling), flowers, perfumed powder, scented unguent or ointment, bed, dwelling places, and facilities for lighting. The volition that prompts the giving of these alms constitutes generosity, *Dāna*. The volition that accompanies the giving away of any other object of alms is to be regarded as abandonment, *Pariccāga*. Thus the differentiation here rests on the different kinds of the objects of alms.

But the Sub-commentary of the Jataka, quoting the views of many teachers, says that 'giving of offerings with the prospect of enjoying good results in future lives is *Dāna*; giving rewards to servants and service personnel etc. in order to reap the benefits in the present life is *pariccāga*.'

A story that gives another illustration of the difference between generosity and abandonment is described in the Commentary to the *Cariyāpitaka* Pali Text and in the Commentary to *Terasanipāta Jātaka*. Briefly, Bodhisatta was once a learned brahmin by the name of Akitti. When his parents passed away, he was left with a vast accumulation of wealth. Deeply stirred by religious emotion, he reflected thus: 'My parents and ancestors who have accumulated this great wealth have abandoned them and left; as for me, I shall gather only the substance of this accumulation and depart'. Then having obtained permission from the king, he had a drum beaten all over the country to proclaim the great charity he was going to make. For seven days he personally gave away his riches; but there still remained more.

He saw no point in presiding himself over the ceremony of distribution of his wealth; so leaving the doors of his mansion, treasure houses and granaries wide open, so that whoever wished to may come and help himself to what ever he liked, he renounced the worldly life and went away.

It may be said that in the above story, distribution of wealth personally by the Bodhisatta during the first seven

days is an act of generosity (Dāna), whereas abandoning of the remaining wealth after seven day's personal distribution is an act of abandonment (Pariccāga). The reason for such distinction is that, for an offering to be an act of generosity, Dāna, four conditions must be fulfilled 1. a donor, 2. objects to offer, 3. a recipient actually present to receive, 4. the volition to give. The wise man Akitti's distribution of wealth during the first seven days fulfils all these conditions: hence it is an act of generosity, Dāna. After seven days had passed, he went away leaving his wealth before any recipient came near or arrived to actually receive the gifts; hence it is said that such offering should be regarded as abandonment.

In every day practice which is not an act of merit, when we give something to some one, we just say we 'give'; the Pali word is 'deti'. But when we part with our property with the thought let "whoever wants it take it; if no one wants it, then let it be" it is no giving away but discarding or abandoning; in Pali, it is not dāna, but cāga.

In short, when we hand over possession of our property to another person, it is said to be given away or an act of charity; when we relinquish the wish to possess the property which is one's own, it is termed abandoning or discarding (as one would cast aside anything which is of no more use).

Another method of differentiation is: giving to noble persons is dāna; giving to persons of lower status is pariccāga. Thus when a king, in performance of the ten duties of a king, makes an offering to noble bhikkhus, brahmins, etc. it would be generosity, dāna; when he offers alms to lowly beggars, it would be pariccāga.

In this way it should be noted how generosity, dāna, is taught distinctly from abandonment, pariccāga.

Where Dāna and Pariccāga are similar.

Although dāna and pariccāga are treated separately as in the list of the ten duties of a king shown above, in ultimate truth, the two terms cannot be different from each other. When there is dana, there could be pariccāga: when there is pariccāga, there could be dāna. The reason is that when an offering is made to a recipient, whether he is near or far, it is an act of generosity (dāna); when the sense of ownership is banished from the mind (at the time of giving), this relinquishment is pariccāga. Thus, whenever someone makes a gift, it is always preceded by the thought, 'I will not make use of it any more' which implies abandonment. Therefore, with acts of merit, there is pariccāga always accompanying generosity.

In the Chronicle of Buddhas of the Pali Cannon also, in dealing with the Ten Perfections, the Buddha mentions only the Perfection of Generosity, not the perfection of abandoning (cāga), because (as explained above) abandonment is included in an act of generosity. As the Text of the Chronicle of Buddhas deals only with the ultimate truth (without considering the conventional usages) it mentions that making an offering to any recipient, whether of high, medium or low status, is generosity (dāna). It is irrelevant to say that it is dana when offering is made to a noble person and pariccaga when the recipient is of low status.

Similarly, in the Anguttara Nikaya and other Pali Texts, we find the enumeration of the seven niches of a noble person as follows: faith, morality, knowledge, liberality (cāga), wisdom, moral shame (at doing evil) and moral dread (for doing evil). There is only caga in the list; there is no mention of dāna here, because it is understood that generosity is included in liberality, cāga.

These are examples where dāna and cāga are mentioned without any distinction, with identical meaning.

Where dāna is termed pariccāga

Although any act of giving may generally be described as Perfection of Generosity, great offerings (of extraordinary nature) are described in the Text as Great Abandonings,

Mahāpariccāga. The Great Abandonings which consist of five kinds of relinquishing of possession are listed differently in different Commentaries.

Commentaries on the **Sīlakkhandha**, **Mūlapaṇṇāsa** and **Āṅuttara** (in explaining the meaning of the word 'Tathāgata') list the Great Abandonings as follows:

- (i) Relinquishing of the limbs,
- (ii) Relinquishing of the eyes,
- (iii) Relinquishing of wealth,
- (iv) Relinquishing of kingdom,
- (v) Relinquishing of wife and children.

The Commentary to the **Mūlapaṇṇāsa** (in the exposition on the **Cūlasīhanāda Sutta**) gives another list:

- (i) Relinquishing of the limbs,
- (ii) Relinquishing of wife and children,
- (iii) Relinquishing of kingdom,
- (iv) Relinquishing of one's body (life),
- (v) Relinquishing of the eyes.

The Sub-commentary to the **Visuddhimagga** gives the list:

- (i) Relinquishing of one's body (life),
- (ii) Relinquishing of the eyes,
- (iii) Relinquishing of wealth,
- (iv) Relinquishing of kingdom,
- (v) Relinquishing of wife and children.

The sub-commentary to the **Mahāvagga** of the **Dīgha-Nikaya** (in the exposition on the **Mahapadana Sutta**) gives the list:

- (i) Relinquishing of the limbs,
- (ii) Relinquishing of the eyes,
- (iii) Relinquishing of one's body (life),
- (iv) Relinquishing of kingdom,
- (v) Relinquishing of wife and children.

The Commentary to the Itivuttaka (in its exposition of the first sutta of the Dukanipāta, dutiyavagga) gives the list:

- (i) Relinquishing of the limbs,
- (ii) Relinquishing of one's body (life),
- (iii) Relinquishing of wealth,
- (iv) Relinquishing of wife and children,
- (v) Relinquishing of kingdom.

The Commentary to the Buddhavamsa gives the list:

- (i) Relinquishing of the limbs,
- (ii) Relinquishing of one's life,
- (iii) Relinquishing of wealth,
- (iv) Relinquishing of kingdom,
- (v) Relinquishing of wife and children,

The Commentary to the Vessantara Jātaka gives the list:

- (i) Relinquishing of wealth,
- (ii) Relinquishing of the limbs,
- (iii) Relinquishing of children,
- (iv) Relinquishing of wife,
- (v) Relinquishing of one's life.

The same list is found in the Sub-commentary to the Jinālaṅkāra but arranged in a different order.

Although each of the above lists is made up of slightly different items, it should be noted that the essentials are the same in all of them namely, external objects and one's own body. Under external objects, we find material things apart from one's own body, viz: relinquishing of wealth; relinquishing of wife and children, very dear to oneself; relinquishing of kingdom, a most important treasure of one's own. With regard to the relinquishing of one's own body, it falls under two modes: one that does not endanger

life, that is relinquishing of the limbs (angapariccāga) and the other endangers life, that is relinquishing of the eyes (nayanapariccāga), or relinquishing of life (jīvitapariccāga) and relinquishing of one's own body (attapariccāga). Here it is explained giving one's eyes or giving one's own body involves the risk of losing one's life, so these are considered to be essentially the same as giving one's life.

The great ceremony of offering performed by King Vessantara when he gave away seven kinds of objects, one hundred each in number, is described by the Commentary as Mahadāna and not Mahāpariccāga. But one can argue that this great offering can be considered as one of the five Great abandonings, namely, great relinquishing of wealth.

Miscellaneous Notes on different aspects of Dana.

For the edification of those aspirants who ardently strive for attainment of perfect Self-enlightenment of a Buddha, or for Self-enlightenment of a Pacceka Buddha, or for the enlightenment of a disciple of a Buddha, we provide herewith miscellaneous notes on different aspects of Generosity, which forms a part of the conditions for obtaining enlightenment. These notes are given in the form of answers to the following questions:

- (i) What things are called Dana?
- (ii) Why are they called Dāna?
- (iii) What are the characteristics, functions, manifestations and proximate causes of Dāna?
- (iv) How many types of Dāna are there?
- (v) What are the elements that strengthen the beneficial results of Dāna?
- (vi) What are the elements that weaken the beneficial results of Dāna?

(This form of treatment will be adhered to when dealing with other Perfections too)

1. WHAT THINGS ARE CALLED DĀNA ?

In brief, it should be answered that 'the volition to give a suitable thing to give' is called Dāna, The meaning will become clearer in the following passages.

2. WHY ARE THEY CALLED DĀNA ?

The volition is called Dāna because it is responsible for an act of generosity to take place. There can be no generosity without the volition to give; an act of generosity is possible only when there is the volition to give.

In this connection, by volition is meant (i) the volition that arises at the time of donation. It is called *muñca cetanā*, 'relinquishing' volition, *munca* meaning relinquishing. It is only this volition, which accompanies the act of relinquishing, that forms the true element of generosity.

(ii) The volition that arises in anticipation before one makes the donation is called '*Pubba cetanā*'. This type of volition can also be considered as Dāna, provided that the object to be given is at hand at the time the intention, "I shall make an offering of this object," occurs. Without the object to be given being actually in one's possession, cherishing the thought of giving may be called '*pubba cetana*' but cannot qualify as Dana: it can only be a benevolent thought of ordinary merit.

How volition comes to be taken as synonymous with Dāna is based on the grammatical definition of *Dīyati anenāti dānam*, that which prompts giving is generosity, dāna. (Volition, here, is definitely the determining cause of giving).

Things to be given are also called Dāna from the grammatical definition of *Dīyatiti dānam* which means objects which could be offered as alms.

Following these grammatical definitions, Texts of the Canons mention two kinds of dāna, namely, volitional dāna and material dāna. In this connection, questions have been asked why objects to be offered are called dāna, since

only volition is capable of producing results and material object is not. It is true that only volition is productive of results because volition is a mental action: but as explained above, volition can be called *dāna* only if it arises when there exist suitable things to be given. Therefore, material object for giving is also an important contributory factor for an act of giving to qualify as generosity, *dāna*.

For example, we say 'rice is cooked because of the firewood'. Actually, it is the fire that cooks the rice. But there can be no fire without firewood. So fire burns because of firewood; and rice is cooked because of fire. Thus taking into consideration, these connected phenomena, it is not incorrect to say 'rice is well cooked because of good firewood'. Similarly, we can rightly say 'beneficial result is obtained because of objects of offering'.

Because things to be given away feature importantly in acts of generosity, the Canonical Texts mention different types of *Dāna* depending on different objects to be offered. Thus in expositions on the Vinaya we find four types of *dāna*, namely offerings of food, robes, dwelling places and medicines. Although the Vinaya is not concerned with enumeration of types of *dāna*, since the Buddha allows four kinds of requisites to the Sangha, the offerings made to the Sangha are naturally listed under these four heads; hence this classification in the Vinaya expositions of four types of *dāna*, which is primarily based upon different kinds of object of offering.

According to the classification in the exposition on the Abhidhamma, everything in the world comes under six heads corresponding to the six sense objects, there are six kinds of *dāna* depending upon whether it is a gift of visible object, of sound, of smell, of taste, of touch or of mind-object or *dhamma*. Here also, although there is no direct mention of six kinds of *dāna* in the Abhidhamma Teachings, if gifts were to be made of each of the sense objects, there would be six kinds of offering; hence this classification in the Abhidhamma expositions of six types of *dāna*.

In the Suttanta classification, there are ten kinds of dāna, namely, offering of various kinds of food, of drink, of transportation, of flowers, of perfumed powder, of scented unguent or ointment, of bed, of dwelling places and of facilities for lighting. Here again, the actual teaching in the Suttas relates only to the ten classes of objects which may be offered as alms. But when these ten objects are offered as alms, there would be then ten kinds of offering; hence this classification in the Suttanta expositions of ten types of dana.

Maintaining that the Buddha teaches only these ten objects for offering one should not consider that these are the only gifts to be given; and that other gifts are not allowable. One should understand that the Buddha merely mentions the ten things most commonly offered as alms in practice; or as any material thing can be classified as belonging to one or the other of the ten types of gift, one should take it that by these ten objects are covered also any object which is in daily use by the noble recipient.

From what has been said above, it should be well noted how a material object is an important contributory factor (for the arising) of volitional generosity. It will be seen that the various types of generosity which will be described hence forth include many that relate to objects of offering.

As a resume of this chapter, it should be remembered that volition is dana because it prompts giving; the material thing is dana because it is a suitable thing to give.

3. WHAT ARE THE CHARACTERISTICS, FUNCTIONS, MANIFESTATIONS AND PROXIMATE CAUSES OF DĀNA ?

- (a) Dāna has the characteristic of abandoning (lakkhaṇa)
- (b) Its function (kicca-rasa) is destruction of attachment to objects of offering; or it has the property of faultlessness (sampatti-rasa)

- (c) Its manifestation is absence of attachment i.e. a sense of freedom from attachment that appears in the mind of the donor, or knowing that dana is conducive to good destination and wealth i.e. on thinking of the effects of giving, the donor senses that his act of generosity will result in attainment of rebirth in the human or Deva world and attainment of great wealth.
- (d) The proximate cause of giving is having objects of offering in one's possession. Without having anything to give, there can be no act of charity, only imagining that one gives. Thus objects to be offered are the proximate cause of Dāna.

4. HOW MANY TYPES OF DANA ARE THERE?

The subject to be dealt with under this head is quite vast; it will entail considerable exercise of mental alertness and intelligence to study them.

Types of Dāna in Groups of Twos.

(1) Offering of material things (Āmisa dāna) and the gift of the teaching (Dhamma dāna). (a) Offering of material things such as alms rice etc. is known as Āmisa dāna. It is also called Paccaya dāna (when the things offered are the requisites of bhikkhus).

Teaching the Buddha Dhamma in the form of talks, lectures etc. is giving the gift of Dhamma. The Buddha said that this is the noblest of all types of dāna. (This classification of dana into two types is made according to the objects of offering).

In relation to this division of types of dāna, it is necessary to look into the question of what type of dāna accrues to one who sets up pagodas and statues of Buddha.

There are some who maintain that although setting up of pagodas and statues of Buddha involves relinquishing of large amount of wealth, it cannot be an act of generosity,

dāna; because they say, for an act of giving to become dāna, three conditions must be fulfilled: there must be a recipient; there must be an object for offering and there must be a donor. In setting up pagodas and statues of Buddha there is obviously the donor, but who receives his gift, they asked. In the absence of any one to receive the gift, how can it be an act of generosity, dāna?

From their point of view, the pagodas and Buddha statues are not objects to be given as an act of dāna; rather, they serve as aids to recollection of the attributes of the Buddha. A builder of pagodas and Buddha statues has no particular receiver in mind to give them away; he builds them to help produce vivid visualization of the Buddha in the mind of the worshipper enabling him to practise the Recollection of the Virtues of the Buddha. It should therefore be considered, they maintain, that setting up of pagodas and Buddha statues is related to the Buddhānussati Meditation, cultivation of the Recollection of the Virtues of the Buddha, and is not an act of generosity.

There are, again some people who maintain that as the person who builds pagodas and installs Buddha statues undertakes these works in order to honour, to make homage to the most Homage-Worthy Buddha, his act must be considered as an act of honouring the Buddha (apacāyana), one of the ten qualities contributing to merit (Puñṇakiriya vatthu). They further say that since this kind of merit, namely, honouring those who are worthy of honour, is a practice of morality (cāritta sila), it should come under (observance of) sila and not under (cultivation of) Buddhānussati Meditation.

But neither the Merit of Buddhānussati Meditation nor the merit of honouring (apacāyana) involves relinquishing of objects of offering; whereas building a pagoda and installing Buddha statues require an expenditure of a large sum of money. Hence these works of merit must be considered to come under Dāna.

Here the question may be asked, 'if it comes under dāna, will it be an act of dāna when there is no recipient for it?' According to the Texts, whether an offering should

be regarded as an act of dana may be decided by an analysis of its features under four heads: characteristic, function, manifestation and proximate cause. We have already provided above what these four features are for a true act of dāna. Now applying this test to the present problems, we find the characteristic of abandoning since the person who builds the pagoda and installs the Buddha statues relinquishes a large sum of money; as its function, there is destruction of attachment to the objects of offering by the donor; the donor senses that his act of generosity will result in attainment of rebirth in the human or deva world and attainment of great wealth; and finally, as the proximate cause, there is the object to be offered. Thus all the four features necessary for an offering to be truly an act of dāna are present here and we may therefore conclude that building a pagoda and installing Buddha statues is a true act of generosity.

As to the question of who receives the gift, it will not be wrong to say that all the Devas and human beings who worship at the pagodas and Buddha statues in memory of the virtues of the Buddha are the recipients of the dāna. At the same time, as they serve as objects of worship for the Devas and human beings in their recollection of the virtues of the Buddha, they also form the objects of offering. All the various material things in the world are utilized in different ways depending on their nature; food materials are utilized for consumption; clothing materials are utilized for wearing; materials for religious devotion and adoration are utilized as objects of veneration.

If wells and tanks are dug near public highways, the general public could use them for drinking water, washing etc. The donor would have no particular recipient in mind when he dug the wells and tanks. When, as he intended, the wayfarers passing by the road make use of his gifts, no one could say that his gift is not an act of dāna; even if he did not finalize it with a libation ceremony. (See below).

Now to wind up the discussion, it is quite proper to say that the builder of a pagoda with Buddha statues is

a donor, the pagoda and Buddha statues are objects of dāna, and Devas and human beings who pay homage to them in adoration are the recipients of the dāna.

An additional question may be asked, 'Is it really proper to refer to pagodas and Buddha statues as objects of dāna; may it not be sacrilegious to classify them as such?' Just as bookcases and shelves are used in the monasteries for holding Cononical Texts which are looked upon as sacred (Dhamma-cetiya), so also pagodas and Buddha statues form storehouses for keeping sacred relics and objects of veneration. So it may be answered that it is quite appropriate to designate them as objects of generosity, dāna.

Whether a libation ceremony is essential for an offering
to qualify as an act of generosity

The point to consider here is whether constitutes an act of dāna when it is not finalised with a libation ceremony. Actually there is no mention of this requirement in the Texts. The practice is, however, of long standing tradition.

In the Commentary on Chapter 'Cīvarakkhandhaka of the Vinaya Mahāvagga, we find the following reference to this tradition of libation ceremony. "There was a split among the bhikkhus of a monastery prior to the time of offering of robes after the Buddhist Lent. When the time arrived lay devotees came and offered robes, piled up in a heap, to one group of bhikkhus. The devotees then went to the other group of bhikkhus and performed the ceremony of libation, saying, "We offer to the other group of bhikkhus." As to how the robes should be distributed among the Sangha, the Great Commentary says that if it was in a region where they set no great store by the ceremony of libation, the robes belonged to the group (of bhikkhus) which had been directly offered the robes. The group which received only 'the libation' had no claim to the robes. But if it was in a region where they set great store by the libation

ceremony, the group which 'received only 'the libation' had a claim to the robes because the ceremony of libation was performed with them; the other group to which the robes were offered directly had also a claim on them since they had the robes already in their possession. Therefore the two groups must divide the robes equally among them. This method of distribution is a practice followed by tradition in regions on the other side of the Ocean."

'Regions on the other side of the Ocean, from Sri Lanka implies 'the Jambudipa', i.e. India. Therefore it should be noted that the ceremony of libation is a practice traditionally followed by the people of India.

Considering that there are regions where they set a great store by the ceremony of libation and there are regions where they set no great store by the ceremony of libation, it cannot be said that an offering constitutes an act of generosity only when it is finalised by a ceremony of libation. The ceremony is important only for those who follow the tradition of libation; it is clear that no significance is attached to it by those who do not follow the tradition. It should be noted therefore that a libation ceremony is not a primary factor for the successful completion of an act of generosity.

(b) With respect to the gift of the teaching, Dhamma dāna, there are, nowadays, people who are unable to teach the Dhamma, but who, bent on making a gift of the teaching, spend money on books, palm-leaf scripts etc. (of Canonical Texts) and make a gift of them. Although such a donation of books is not truly a gift of the teaching, since a reader will be benefitted by reading in the books practices and instruction which will lead one to Nibbana, the donor may be regarded as one who makes a gift of the teaching.

It is like the case of one who has no medicine to give to a sick person, but only a prescription for a cure of the illness. When the medicine is prepared as prescribed and taken, the illness is removed. Although the person does not actually administer any medicine, because of his effective prescription, he is entitled to be regarded as

one who has brought about the cure of illness. Likewise, the donor of books on Dhamma who personally cannot teach the Dhamma enables the readers of his books to attain knowledge of the Dhamma and thus is entitled to be called the donor of the gift of Dhamma.

Now, to conclude this section, the pair of gifts mentioned above, namely, amisa-dana and Dhamma-dāna may also be called amisa-puja, honouring with material things and Dhamma-pūjā, honouring with the teaching; the terms mean the same thing.

The word 'Pūjā' means 'honouring' and is generally used when a younger person makes an offering to an older person or a person of higher status. Depending on this general usage, some people have stated that dana should be divided into 'puja-dana' and 'anuggaha-dana'; puja-dana, honouring with an offering when the gift is made by a younger person or a person of lower status to an older person or a person of higher status; and 'anuggaha-dana' offering to render assistance out of kindness 'when a gift is given by an older person or a person of higher status to one who is younger or of lower status.

But as we have seen before in the chapter on 'Prediction', the word puja can be used for both the high or the low and the word 'anuggaha' is likewise applicable to both cases. It is true that generally, 'anuggaha' is used when the giving is made by the high to the low or by the old to the young. But we must, however, remember the usages of 'āmisānuggaha' and 'Dhammānuggaha' to describe the assistance rendered and support given, for the progress and development of the Buddha's Teaching. Here the word anuggaha is employed even though the gift is being made to the highest and the noblest Teaching of the Buddha. Thus it should be noted that the division into pujadana and anuggaha-dana is not an absolute division into two aspects of dāna, but rather a classification following common usage.

(2) Offering of one's own person (Ajjhattika-dāna) and Offering of external properties (Bāhira-dāna). Offerings

of one's own person means giving away of one's own life and limbs. Offerings of external properties include giving of all the external material possessions of the donor.

Even in these modern times, we read sometimes in the newspapers news of offerings of one's own limbs at the Pagoda or of 'honouring with the gift' of burning oneself after wrapping up the whole body with cloth and pouring oil on it. Some comments have been made on such kinds of dana involving one's limbs. According to them, such offerings of one's life and limb are deeds to be performed only by great Bodhisattas and are not the concern of ordinary persons. They doubt if such offerings made by ordinary persons produce any merit at all.

Now to consider whether such views are justified or not. It is not as if a Bodhisatta can suddenly make his appearance in this world. Only after gradually fulfilling the required perfections to the best of his ability, an individual grows in maturity and develops himself stage by stage to become a Bodhisatta. Ancient poets have written thus: Only by gradual venture, one ensures continuous improvement in rebirths to come. Therefore we should not hastily condemn those who make offerings of parts of their body or the whole of their body. If a person, through unflinching volition and faith, very courageously makes an offering of his own body, even to the extent of abandoning his life, he is actually worthy of praise as a donor of the gift of one's own person, *Ajjhattika-dāna*.

(3) Offering of property (*Vatthu-dāna*) and Granting of safety (*Abhaya-dāna*). *Vatthu-dāna* is concerned with offering of material things. *Abhaya-dāna* means granting of safety or security with respect to life or property. This is usually an exercise of mercy by kings.

(4) *Vattanissita-dana* and *Vivattanissita-dana*. *Vattanissita-dāna* is offering made in the hope of future worldly wealth and pleasures, which mean suffering in the cycle of existences. *Vivattanissita-dāna* is concerned with offering made in aspiration for Nibbana which is free of the suffering of rebirth.

(5) Dana tainted with fault (Sāvajja-dāna) and Dana untainted with fault (Anavajja-dāna). Offering of meals with meat obtained from killing of animals is an example of dana tainted with fault. Offering of meals which does not involve killing of animals is dana untainted with fault. The first type is an act of generosity accompanied by demeritoriousness; the second type is dāna unaccompanied by demeritoriousness.

We see the case of some fishermen, who having accumulated wealth from fishing decide to give up the business thinking 'I shall abandon this demeritorious fishing work and adopt a pure mode of livelihood'. Engaging in other occupations, they find their prosperity declining; reverting to the old vocation, they grow in wealth again. This is an example of Dana tainted with fault (Sāvajja-dāna) done in previous lives coming to fruition in the present life. Since that act of dana was associated with the act of killing, at the time of its fruition too, success is achieved only when associated with act of killing (fishing) when not associated with an act of killing, the previous dana tainted with fault cannot come to fruition and his wealth declines.

(6) Offering made with one's own hands (Sāhatthika-dana) and Offering made by agents on one's behalf or made by others under one's instruction (Anattika-dana). (That Sāhatthika-dāna brings more beneficial results than the Anattika dana can be read in the Payasi Sutta of Maḥa Vagga, Dīgha Nikāya, of the Pali Canon).

(7) Offerings made with proper and careful preparations (Sakkacca-dāna) and Offering made without proper and careful preparation (Asakkacca-dāna). As an example, offering of flowers may be cited. Having gathered flowers from trees, a donor creates garlands of festoon with them, and arranges them to look as beautiful and as pleasant as possible, and makes his offering of flowers, then it is a sakkacca-dāna, offering made with proper and careful preparations. Without such careful preparations, when flowers are presented as they have been gathered from trees, thinking that the mere gift of the flowers is sufficient

in itself, then it is *asakkacca-dana*, offering made without proper and careful preparations.

Some ancient writers have translated '*sakkacca-dāna*' and '*asakkacca-dāna*' into Myanmar to mean 'offering made with due respect' and 'offering made without due respect'. This rendering has, as often as not, misled the modern readers to think that it means paying due respect or without paying due respect to the receiver of the offering. Actually, 'paying due respect' here means simply 'making careful preparations' for the offering.

(8) Offering associated with wisdom (*Nāgasampayutta-dāna*) and offering unassociated with wisdom (*Nānavippayutta-dāna*). Offering made with clear comprehension of volitional acts and the results they produce is said to be an offering associated with wisdom; when an offering is made without such comprehension and awareness, by just following examples of others making donations, it is *Nānavippayutta-dāna*. It must be mentioned that just awareness of cause and its ensuing effect, while an offering is being made, is sufficient to make it an offering which is associated with wisdom. In this connection, an explanation is necessary with respect to some exhortations which run like this: 'Whenever an offering is made, it should be accompanied by Insight Knowledge, *Vipassanā Nāna*, in this manner: I, the donor of the gift, am *anicca*, of impermanent nature; the object of offering is also *anicca*, of impermanent nature; and the recipient of the gift is also *anicca*, of impermanent nature. The impermanent I am offering the impermanent gift to the impermanent recipient. Thus you should contemplate whenever you make an offering of gifts.'

This exhortation is made only to encourage the practice of developing Insight Knowledge, *Vipassanā Nāna*. It should not be misunderstood that an act of generosity is not one associated with wisdom, if the donor does not practise contemplation as exhorted.

As a matter of fact, whoever wants to develop real *Vipassanā-nāna* should first of all discard the notion of

I, he, man, woman, i.e. the illusion of I, the illusion of Self to discern that they are merely material aggregates and mental aggregates. Then one has to go on contemplating so as to realise that these aggregates of mind and matter are of the nature impermanence, unsatisfactoriness and insubstantiality. Without differentiation into aggregates of mind and matter, if one were to contemplate on conventional concepts of 'I am anicca; the object of offering is anicca; the recipient is anicca', no real Insight Knowledge would be possible.

(9) Offering made hesitatingly and only after being urged is Sasaṅkhārika-dāna; Offering made spontaneously without being urged is Asaṅkhārika-dāna. Here urging means prompting or entreating earnestly someone to give when he is hesitating or reluctant to do so. When offering is made only with such prompting. But a simple request should not be taken as urging. For example, a person who has not made any decision yet, whether he will make a donation or whether he does not wish to make a donation, is approached by someone with a request for some alms contribution; and that person gives willingly without any hesitation. This is a spontaneous gift in response to a simple request; it is therefore in Asaṅkhārika-dāna (one without prompting), and should not be called a Sasaṅkhārika-dāna (just because it is made after a request). Another person is similarly approached and similarly requested to make a contribution; he is reluctant at first and refuses to do so. But when the request is repeated with a prompting 'Do make a gift; please don't flinch' he makes a contribution. His dāna made as a consequence of urging is of Sasaṅkhārika-dāna type (one with prompting). Even in the case where no one has made an approach to request for dana, if one first thinks of making an offering, and then shrinks away from the idea, but after much self-persuasion, self-inducement, finally makes the gift, his dana is of Sasaṅkhārika type too.

(10) Offering made while one is in a joyful mood with a happy frame of mind is Somanassa-dana; Offering made with a balanced state of mind, neither joyous nor sorrowful but equipoised is Upekkhā-dāna. (When the act of giving

is accompanied by pleasure, it is Somanassa-dāna; when it is accompanied by equanimity it is Upekkhā-dāna).

(11) Offering of property earned in accordance with Dhamma by just means is Dhammiya-dana; Offering of property earned by immoral means such as stealing, robbing is Adhammiya-dana. Although earning of property by immoral means is not in accord with dhamma, offering as alms of much property is nevertheless an act of merit; but the good results accruing from this type of dana cannot be as great as those obtained from the first type, the dhammiya-dana. A comparison can be made of these two different results with types of plant that will grow up from a good seed and from a bad seed.

(12) Offering made with hopes of gaining worldly pleasures is Enslaving dāna, Dāsa dāna, the offering that will enslave one. Being a slave to craving for sense-pleasures, one makes this kind of dāna to serve one's Master, the Craving to fulfil its wishes. Offering made with aspiration for attainment of the Path and Fruition, the Nibbana, is dana for freedom, Bhujissa-dāna (offering made in revolt against the dictates of the Master, the Craving).

Sentient beings in the endless round of existences desire to enjoy the delightful pleasures of the senses (visible objects, sounds, smells, tastes, touch). This desire to revel in the so called pleasures of the senses is called Craving. Every moment of their existence is devoted to satisfying that Craving; fulfilling the needs of that Craving, they have become its servants. Continuous striving, day and night throughout their life for wealth is nothing but fulfilment of the wishes of the Craving which demands the best of food, the best of clothing and the most luxurious way of living.

Not content with being a slave to Craving in the present life, working to fulfil its every need, we make acts of dana to ensure luxurious living in future. This type of offering accompanied by a strong wish for enjoyment of worldly pleasures continuously for lives to come, is definitely an enslaving dāna, Dāsa dāna.

This type of dāna in fulfilment of the wishes of Craving and which ensures servitude to Craving throughout the endless round of existences is performed, thinking it to be the best, before one encounters the Teachings of the Buddha. But once we are fortunate enough to hear the Buddha Dhamma, we come to understand how powerful this Craving is, how insatiable it is, how much we have to suffer for fulfilling the wishes of this Craving. Then resolving 'I will no longer be a servant of this terrible Craving, I will no longer fulfil its wishes, I will rebel against it, I will go against it and in order to uproot, to eradicate this evil Craving, one makes offerings with aspiration for attainment of the Path and Fruition, the Nibbana. This dana is called dana made for freedom, Bhujissa-dana (offering made in revolt against the dictates of the Master, Craving).

(Whole of page ၈၂ and the first three lines on page ၈၃ deal with expositions on ancient Burmese word တော်လှန် which has nothing to do with types of dana; they are therefore left out from the translation.)

(13) Offering of things of permanent, immovable nature such as pagodas, temples, monasteries, rest houses and digging wells, tanks etc. is Thāvara-dāna. Offerings of movable nature, meant for temporary use such as food, robes etc. movable gifts is Athāvara-dāna.

(14) Offering made with accompaniment of supplementary materials that usually go along with such an offering is Saparivāra-dāna. For example, in offering robes, as main item of gifts when it is accompanied by suitable and proper accessories and requisites, it is a Saparivāra-dāna; when there are no other objects of offering besides the main item of robes, it is a gift without accompanying things, Aparivāra-dāna. The same differentiation applies to offerings made with other forms of gifts.

The special characteristic marks on the body of Bodhisattas who have large retinue attendant upon them are the benefits that result from Saparivāra type of dāna.

(15) Offering made constantly or regularly such as offering of alms food to the Sangha every day is Constant dana, Nibaddha dana; offering made not constantly, not on a regular basis but only occasionally when one is able to is Anibaddha dana, occasional offering.

(16) Tarnished offering, Paramattha-dana Untarnished offering, Aparamattha-dana. Offering which is tarnished by craving and wrong view is Parāmatṭha-dāna; offering which is not corrupted by craving and wrong view is Aparāmatṭha-dāna. According to the Abhidhamma, one is corrupted when led astray by wrong view alone; but wrong view always co-exists with craving. When wrong view corrupts and leads one astray, craving is, also involved. Therefore both craving and wrong view are mentioned above. And this is how craving and wrong view bring about corruption. Having made an offering, if one expresses an ardent, wholesome wish, 'May I attain speedily the Path and Fruition, Nibbana as a result of this act of merit', the offering becomes one of Vivattanissita type [see type (4) above], and it could serve as a strong sufficing condition for attainment of the Path and Fruition, Nibbana. But instead of making such a wholesome wish for Nibbana, when one, corrupted and led astray by craving and wrong view, aspires a result of this act of merit, may I become a distinguished Deva such as Sakka, the king of Tāvātimsa abode, or just a Deva of the durable divine realms, his dāna cannot serve as a sufficing condition for attainment of Nibbana and is classed as mere Paramattha-dāna, the dāna which is bereft of the sufficing condition for attainment of Nibbana, being tarnished by craving and wrong view. The dāna which is not tarnished by craving and wrong view but is made with the sole purpose of attaining Nibbana is classed as Aparāmatṭha-dāna.

Much Charity can also be practised outside the Teaching of the Buddha; but dāna of Parāmatṭha type is only possible then. It is only within the Teaching of the Buddha that dāna of Aparāmatṭha type can be practised. So while we are blessed with the rare opportunity of meeting with the Teachings of the Buddha, we should strive our utmost to ensure that our offerings are of the Aparāmatṭha type.

(17) Offering made with what is left over, what is inferior, wretched is *Ucchitṭha-dāna*; Offering made with what is not left over, what is not inferior, wretched is *Anucchitṭha-dāna*. Suppose, while preparations are being made for a meal, a donee appears and one donates some of the food that has been prepared before one has taken it; it is considered to be 'the highest gift' (*agga-dāna*) and it is also an *anucchitṭha-dāna* since the offering is not the left-over of a meal. If the donee arrives while one is eating the meal, but before eating is finished, and one makes an offering of the food taken from the meal one is eating, that is also considered to be an *Anucchitṭha-dāna*; it can even be said to be a noble gift. When the offering is made of the food left over after one has finished eating, it is a gift of the leftover, an *Ucchitṭha-dāna*; a wretched, inferior one. It should be noted, however, that the humble offering made by one who has nothing else to give but the leftover meal could well be called an *Anucchitṭha-dāna*. It is only when such an offer is made by one who can well afford to make a better gift that his gift is regarded as a wretched, inferior one, *Ucchitṭha-dāna*.

(18) Offering made while one is still alive is *Sajiva-dāna*; Offering which is meant to become effective after one's death: 'I give such of my property to such and such a person. Let him take possession of them after my death and make use of them as he wishes' is *Accaya-dāna*.

A *bhikkhu* (Buddhist monk) is not permitted to make an *Accaya* type of *dāna*, i.e. he cannot leave his properties as gifts for others after death. Even if he should do so, it does not constitute an act of *dāna*; the would-be recipient also has no right of possession to them. If a *bhikkhu* gives from his property to another *bhikkhu* while he is still living, the receiver is entitled to what is given him; or while the *bhikkhu* is still alive, some *bhikkhu* who is on intimate terms (*Vissāssagaha*) with him can take it and come to possess it; or if he owns something jointly (*dvisantaka*) with another *bhikkhu*, when he dies the surviving *bhikkhu* becomes the sole owner. Unless these conditions are fulfilled, namely, giving his property during his lifetime, taking possession of it by reason of intimacy

If you call a thing named man a 'man', it is a conventional truth; it is conventionally correct for you to say so. If you call what has been named man a 'bull' it is not a conventional truth; it is not conventionally correct for you to say so. If you refer to someone, who has been named 'woman', as a 'man', it is not a conventional truth; it is not conventionally correct for you to say so. In this way one should differentiate between the two truths.

Ultimate Truth (Paramattha Sacca)

That which not only has been named by people but which really exists in its ultimate sense is called Ultimate Truth. For example, when it is said, "the thing that knows various sense-objects is mind (citta)", the knowing principle is an Ultimate Truth because it truly exists in its ultimate sense. When it is said, "the thing that changes owing to opposite phenomena such as heat and cold etc., is matter (rūpa)", the changing principle is an Ultimate Truth, because it truly exists in its ultimate sense. In this way, mental concomitants (cetasika) and Nibbana should also be known as Ultimate Truths, because they also truly exist in their ultimate sense.

Perception (Saññā) and Wisdom (Paññā)

Of the two kinds of truth, the conventional truth is associated with perception; in other words, the conventional truth depends on perception. Recognition of things according to their respective shapes as one has been saying since one's childhood 'such a shape is a man', 'such a shape is a woman', 'such a shape is a bull', 'such a shape is a horse' and so on, is perception. A person seeing through perception will say: "There exists a human body", 'there exists a man', 'there exists a woman', etc.

The Ultimate Truth is the object of wisdom. In other words, it manifests itself through wisdom. The greater the wisdom, the more discernable the Ultimate Truth. Wisdom makes an analysis of everything and sees its true nature. When it is said "the thing that knows various sense-objects in mind", wisdom investigates whether a knowing

principle exists or not and decides that it does. If there were no such thing as knowing, wisdom ponders, there would never be beings; all would have been sheer matter such as stones, rocks and the like. Material things are far from knowing. But all beings do cognize various sense-objects. When wisdom thus ponders there manifests itself the principle (citta) which knows sense-objects.

Therefore that mind exists ultimate sense is clear to those who think through wisdom; the more they think, the clearer they comprehend. But to those who see things through perception it will not be clear: it will remain indiscernable. Because, as has been said before, perception is a notion of shapes, when you say there is mind, the perceptionist may ask, "Is the mind round, flat, or square? Is it a powder, a liquid, or a gas?" But you cannot answer that it is round, flat, or square; nor can you say that it is a powder, a liquid, or a gas. If you cannot say anything, he may argue that there is no such thing as mind; because if there were such a thing, it must be round, flat or square; it must be a powder, a liquid or a gas. To the perceptionist who is preoccupied with the idea of concrete forms, mind does not exist simply because it does not assume any concrete form.

Just as the perceptionist cannot see the ultimate truth, so cannot the intellectual see the conventional truth. When the intellectual takes a look at what has been named 'man' by the perceptionist, he does so with an analytical mind and makes thirty-two portions of his person such as hair on the head, hair on the body, fingernails, toenails, etc. "Is hair on the head called man?" "Is hair on the body called man?" The answers to these questions cannot be in the affirmative. In the same way, when a similar question on each of the remaining portions of the human body is asked, the answer will be no every time. If none of these portions can be called 'man', the intellectual will say, "Well, there really does not exist such a thing called man."

Conventional truth appears only when it is seen through perception; but when seen through wisdom, it disappears;

so also, the Ultimate Truth appears when it is seen through wisdom; when seen through perception, it disappears.

In this connection, what is particularly noteworthy is the fact that Nibbāna is an Ultimate Truth. That Ultimate Truth is peace through cessation of all kinds of sorrow and suffering. That peace can be discerned only when it is examined by means of sharp insight but not by means of perception.

The perceptionist's view

Nowadays some people might like to ask: "Are there in Nibbāna palatial buildings?; How do those who have passed into Nibbana enjoy there" and so on. They ask such questions because of their perception of Nibbana which as Ultimate Truth lies in the sphere of wisdom.

To be sure, there are no palatial buildings in Nibbāna; nor are there any individuals that pass into Nibbāna. (Those who have realized peace of Nibbana with their attainment of Arahatsip are no longer subject to rebirth, but their minds and bodies cease to exist when complete demise takes place in their final existence like a great flame of fire become extinct. Such a cessation is called passing into Parinibbāna. No living entity exists in Nibbāna.)

"If that were the case, such thing as Nibbāna would not exist", the perceptionist would say. "It is therefore useless and unnecessary." In order to encourage him, others would assert: "Nibbana is a place where beings are immortal assuming special mental and physical forms and enjoying incomparable luxury in palaces and mansions." Then only is the perceptionist satisfied immensely because the assertion agrees with what he has preconceived.

If one looks through perception at something and sees the appearance of its concrete form, that is not absolute (paramattha) but merely a conventional designation (paññatti). So also, if one looks through wisdom at something and sees the disappearance of its form, that is not absolute either, but merely a conventional designation

too. Only when one looks through wisdom and sees its true nature, then this is absolute. The more one looks thus, the more one sees such reality. Therefore Nibbana which is just Peace, highly unique Absoluteness, should not be sought through perception which tends to grasp form and substance. Instead, it should be examined through wisdom which tends to remove form and substance and delve into their true nature so that Peace, Nibbana, manifests itself.

Conventional truth and ultimate truth are both acceptable each in its own context as has been shown above. Suppose a person takes an oath saying, "I declare that there really exist man and woman. If what I have declared is not correct let misfortune befall me", and suppose another person takes an oath saying "I declare that there really do not exist man and woman. If what I have declared is not correct let misfortune befall me", never will misfortune befall either of them. The reason is: though the two declarations are against each other, both are correct from their respective points of view. The former, correct from the point of view of conventional usage, is conventional truth; the latter, correct from the point of view of ultimate sense, is ultimate truth.

Although Buddhas intend to teach only the nature of absolute reality, they do not exclude the conventional terms from their teaching. Instead they mention them side by side with those of ultimate truth. For instance, even in the First Sermon, though the emphasis is on the two extremes and the Middle Path, it is taught that "The two extremes should not be taken up by a recluse," in which "recluse" is a mere designation.

Importance of Conventional Designation

When the Buddha teaches ultimate truth he uses conventional designation wherever necessary. He does so not just to make a contrast. For ordinary persons the conventional truth is as important as the ultimate truth. Had the Buddha taught things only in ultimate terms, those with

proper mental attitude will understand that "whatever exists in the world is impermanent, unsatisfactory and unsubstantial," and they will make efforts to cultivate Vipassanā Meditation, which will directly lead them to Nibbāna.

On the other hand, those with improper mental attitude will hold thus: "It is said that there are only aggregates of mind and matter which are subject to impermanence, unsatisfactoriness and unsubstantiality in this world. There is no self, nor are there other persons. Then there cannot be such things as 'my wealth, my son, my wife'; nor can there be such things as 'his wealth, his son, his wife'. 'One can make use of anything as one desires. Because there is no such thing as 'he', there can be no such thing as 'killing him', no such thing as 'stealing his property', no such thing as 'doing wrong with his wife'. Thus will they commit evil according to their wild desires. So upon their death, they will be reborn in woeful states." To prevent this the Suttanta Desanā, Discourses, are delivered embodying conventional terms. The Suttanta teachings thus form effective, preventive measures for beings from falling into the four woeful states.

Besides, the Suttanta teachings lead beings to such happy states as human world, celestial world and Brahma world, because the virtues, namely, generosity, morality and tranquility meditation, which are conducive to rebirth in those states, are most numerous taught in the Suttantas. (For example, to accomplish a meritorious act of generosity, there must be the donor, his volition, the recipient and the object to offer. Of these factors, volition alone is an ultimate reality, but the rest are just designations, exclusion of which makes generosity impossible. The same is true of morality and tranquility meditation.) Therefore it should be noted without any doubt that conventional truth leads to happy abodes as has been stated. Exclusion of conventional truth, to say the least, will deter fulfilment of Perfections which are required for Buddhahood.

Although it is true that the Buddha's teachings of Suttantas alone would make beings avoid wrongdoings,

since the Buddha himself has said that there exist 'I', 'he', 'mine', 'his', 'my wife and children' and 'his wife and children', etc., there is danger of beings becoming strongly attached to the wrong notion that there really exist such things and becoming gradually removed from the Path, Fruition and Nibbana. In order to help them reach the Path, Fruition and Nibbana, the Buddha had to teach ultimate truth as embodied in the Abhidhamma.

Reasons for teaching of two kinds of truth

The Suttania's teaching of the existence of individuals and things belonging to them is made in agreement with designations universally used. But by means of Abhidhamma, the Buddha had to remove their wrong notions saying that there is no such thing as I, he, man, woman etc., therefore because of their conventional terms it should not be grasped that they really exist; all is but impermanent, unsatisfactory and unsubstantial.

In this way the Buddha explained that there exist I, he, man, woman etc. only as mere designations (or as conventional truth), and that those things do not exist in their ultimate sense. Hence the need for him to teach both kinds of truth.

Natural Truth (Sabhāva Sacca) and Noble Truth (Ariya Sacca)

Ultimate Truth is of two kinds: (a) Natural and (b) Noble. All the four ultimate realities, namely, mind, mental concomitants, matter and Nibbana, constitute Natural Truth because they are real in their absolute sense.

In the field of mundane affairs, there are both physical happiness (sukha) and mental happiness (somanassa) which constitute Natural Truth. If one is in contact with a pleasant object, because of that touch, there arises happiness in one's person. None can deny saying, "No, it is not true," or "No, it is not good to be in contact with a pleasant object." Nobody can say so because of the fact that one is really happy to be in contact with a desirable body as a sense-object (it̐thaphotthabbārammaṇa).

Similarly, if one's mind is in contact with a pleasant mind-object one enjoys mental happiness. Such a feeling is called *somanassa-vedana*. This is irrefutable because arising of mental happiness is a reality. Thus it should be held that both *sukha* and *somanassa* exist in mundane affairs.

**Noble Truths
(Ariya Sacca)
The Noble Truth of Suffering
(Dukkha Ariya Sacca)**

In terms of Noble Truth, one does not see either *sukha* or *somanassa* in mundane affairs. If one clings to the view that there exist both *sukha* and *somanassa* as Natural Truth, one cannot be detached from worldly outlook; one cannot then attain the State of a Noble One (Ariya). Therefore one who aspires to become an Ariya should make efforts to see that mental states called *sukha* and *somanassa* in terms of natural truth are all suffering. These feelings called *sukka* and *somanassa* are things which cannot remain without change for ever; indeed they are subject to change every second.

Worldlings crave the pleasures of human and divine abodes, wrongly believing them to be a source of happiness and delight. They do so because they do not know such pleasures are transitory and subject to constant change. They are ignorant of the true nature of these pleasures because they have little intelligence but great craving. Such ignorant people will look upon them as enjoyable and delightful before process of decay and deterioration sets in. But it is in their nature to change and when that happens these people become sad much more than they had been happy.

For example, a poor man will become very happy the moment he hears that he has won a lottery prize. Then he starts daydreaming how to spend and enjoy his wealth to make up for his former poverty. While he is building castles in the air, he lost all his money through some misfortune. It may be imagined how much he will be

unhappy then. His sorrow at the loss of his wealth will be far greater than his happiness on becoming suddenly rich.

In the field of worldly affairs everything is associated with both enjoyment and sorrow. The five sense-pleasures are enjoyable to worldlings. But the Buddha says that they are more of suffering than enjoyment. Unlike worldlings, however, the Buddha's Disciples do not find them enjoyable, much less the Buddha. Yet the Buddha does not say that they are totally devoid of pleasantness; he does say that there is little pleasantness but much sorrow in them.

In any situation the wise and virtuous always consider first whether there is fault or no fault, but never whether there is pleasantness or unpleasantness. If there is fault they take no interest in it even if there is pleasantness. They decide it is undesirable to them. If there is no fault they take it to be desirable even if pleasantness is absent.

Supposing someone is told that he could rule a country as a sovereign monarch just for one day; but that the next day he would be executed, Then there will be none who dares or desires to rule. From the point of view of a worldling, a Universal Monarch's life for one day which has never been enjoyed before may be entirely attractive. But as there is the impending death on the following day which is a great disadvantage, there can be nobody who will enjoy one day's life of such a Universal Monarch.

In the same way, seeing that everything is perishable, the Noble Ones cannot hold temporary pleasure, which occurs just before it vanishes, as enjoyment. One can become a Noble Person only through contemplation that "there is no such thing as happiness in this world; everything is impermanent; as there is no permanence, there is no happiness; there is but sorrow."

Only by developing Insight through contemplation that everything in the world is of the nature of suffering, it is

possible to become an Ariya. The aggregates of phenomena which are the object of such meditation is called the Noble Truth. In other words, since the Noble Ones meditate on this aggregate of mundane phenomena as they really are, it is called the Noble Truth.

The Insight that, in the cycle of existence which are called the three worlds, there is no enjoyment at all, but only suffering according to the right view held by those who are working for attaining the Noble State and by those who have already attained the same is a truth; it is therefore called the Noble Truth of Suffering.

In short, the five aggregates of clinging (pañca-upādānakkhandha), also named the phenomena of the three mundane planes of existence, are all suffering and that they are nothing but suffering. The pañca-upādānakkhandha are the five aggregates of clinging: the aggregate of matter (rūpa), the aggregate of feelings (vedanā), the aggregate of preceptions (saññā), the aggregate of mental formations (saṅkhāra) and the aggregate of consciousness (viññāṇa), which form objects of attachments as 'I' 'mine' 'myself'. These five aggregates are called the Noble Truth of Suffering.

The Noble Truth of the Cause of Suffering (Dukkha Samudaya Ariya Sacca)

The pañca-upādānakkhandha which form the Noble Truth of Suffering do not arise by themselves. They have their respective reasons for their arising, the most fundamental and important being craving for sense-objects.

In the world every being is subject to suffering because he or she is to toil daily for essentials of living. And all this is motivated by craving. The more one craves for good living the greater one's suffering is. If one would be satisfied with simple life, living very simply on bare necessities, one's misery would be alleviated to a corresponding extent. It is clear therefore that suffering wrongly believed to be good living is caused by craving.

Beings do all kinds of acts for wanting better things not only for the present life but also for coming existences. When a new birth appears as a result of those acts, the real cause for this new birth is found to be craving that motivates those acts.

Craving is called the Noble Truth of the Cause of Suffering because it is truly the craving that is the origin of suffering, *upādānakkhandha*, in the new birth. In other words, craving is the true cause of the aggregates which form suffering. This Noble Truth of the Cause of Suffering (*Dukkha Samudaya Sacca*) is also referred to, in short, as *Samudaya Sacca*.

The Noble Truth of the Cessaation of Suffering (*Dukkha Nirodha Ariya Sacca*)

Craving called the Truth of the cause of Suffering, like the gum of myaukhnai tree, clings to various mundane sense-objects, but, like flies which cannot approach burning iron, it cannot form an attachment to *Nibbāna*.

The reason for this is that the Ultimate Reality, *Nibbana*, the Unconditioned Element, is unattractive from the point of view of craving. To explain, craving rises from feeling as the Buddha has stated "*vedanā paccayā tanhā*" in the doctrine of the Dependent Origination (*Paticca-Samuppāda*), and accordingly craving owes its existence to feeling. But the Unconditioned *Nibbāna* has nothing to do with feeling (it is not the kind of happiness that is to be felt); it is but peaceful happiness (*santi-sukha*).

Then the question arises: Totally devoid of sensation, can *Nibbana* be likeable and desirable?

If somebody asked like this, he does so because he thinks feeling is real happiness or he does not consider that peaceful happiness is real happiness.

The answer is: there are two kinds of happiness, happiness derived from feeling (*vedayita-sukha*) and happiness derived from peace (*santi-sukha*). Here is a simile: suppose there is a rich man who is fond of

food. He expends much to nourish himself with sumptuous delicacies. But a vijjādhara (one who is sustained by magical power) may find rich man's food disgusting, let alone finding it appetitive, as he is endowed with the power of living without eating. When asked, "Of these two, who is happier as far as food is concerned", man of craving will say the rich man is happier because he enjoys highly sumptuous food whenever he desires while the latter enjoys nothing. They will say so because, being overwhelmed by craving, they believe that feeling which stimulates craving is something to be esteemed.

Men of intelligence, on the other hand, will say that the vijjādhara is happier; the rich man, being a man of dainty palate, must go in quest of elaborate foodstuff; having acquired them he is flooded with troubles of making necessary preparations (paṭisaṅkhārana-dukkha) and longing for novelty (āsā-dukkha). To enjoy happiness derived from feeling (vedayita-sukha). is to be burdened with these twin dukkha; there is no escape from them. The vijjadhara has no such dukkha; he lives happily having nothing to do with food. There is no trace of worries in his happiness, which is absolute. Thus they will say he is happier.

Men of craving say that the rich man is happier because they do not see any of his troubles; what they do see is his enjoyment of food. They have no good impression of the peaceful life of the vijjadhara who need not eat at all; instead they envy the rich man's way of living and want to become rich themselves. In the same way craving has no high opinion of, no desire or yearning for, santi-sukha (the Unconditioned Nibbāna) which is devoid of feeling and which indeed is peace.

In this connection, the Third Sutta, 4. Mahāvagga, Navaka Nipāta of the Aṅguttara Nikāya says:

"Once the Venerable Sāriputta, while staying in the midst of bhikkhus, uttered: "Friends, Nibbāna is indeed happiness; Nibbāna is indeed happiness." Then the Venerable Udāyi asked: "How can Nibbāna be happiness, Friend Sāriputta, if there is no feeling?" The

Venerable Sāriputta replied : "Friend Udāyi, Nibbāna's being devoid of feeling is in itself happiness."

Worldly people who lack intelligence view the five aggregates, the Truth of Suffering, as happiness. Intelligent worldly people and the Noble Ones view the cessation of the five aggregates like the extinction of great fire as happiness. A simile to illustrate the superiority of happiness derived from cessation and extinction for those worldly people of poor intelligence is as follows: a patient who is suffering from a chronic, acute flatulence takes a dose of medicine from a good physician; consequently he gets completely cured of his disease. It may be imagined how happy he would be. At that moment he has no pleasant sensation whatever; what he experiences is simply the extinction of the flatulent trouble. He will certainly be delighted knowing "Oh, gone is my trouble now!" as his suffering has ceased to trouble him. The flatulent trouble is nothing when compared with Samsaric suffering. If one takes delight in extinction of that insignificant trouble, why will he not find happiness in extinction of the great Samsaric suffering. He will certainly be overjoyed.

Nibbāna

What is Nibbana, the cessation of suffering? When the Unconditioned Element Asankhata-Dhatu, the unique Ultimate Reality, which has the characteristics of peace, is realised with the fourfold knowledge of the Path, all the defilements numbering one thousand and five hundred, are completely eradicated, never will they rise again. In any existence, when the Arahattamagga is attained, the suffering in the form of the five aggregates ceases once and for all immediately after death, just as a heap of fire has been extinguished. There is no more rebirth in any realms of existence. That Unconditioned Element, the unique Ultimate Reality, which has the characteristics of peace and all the unique attributes described above is called Nibbana.

The worldlings do not know full well the nature of Nibbāna as the Noble Ones do. If they, without knowing

it, say or write to let others understand it as the Noble Ones do, they could go wrong. Let alone speaking of Nibbāna, when they speak even of a mundane object which they know only from books, as though they have seen it with their own eyes, they are likely to make mistakes. The common worldlings not being able to see every aspect of it like the Noble Ones do, should speak of Nibbana only in the aforesaid manner.

When Nibbāna is considered as to what it is like those who have not understood what it really is, are likely to regard Nibbāna as a kind of indestructible country or city. When Nibbāna is mentioned as a secure city in a discourse at a water-pouring ceremony, it is just a figurative usage. Nibbana is not a city, nor is it a country. Yet there are some who believe and say that Nibbana is a city where those who have passed into it live happily with mind and body free of old age, sickness and death. The truth is that passing of Buddhas, Pacceka-Buddhas and Arahats into Nibbāna means complete cessation of the five aggregates, material and mental, of an arahat at his death in his last existence; they will no longer appear in any realm of existence. (Nibbāna is the Ultimate Reality which is the object of the Path and Fruition. Parinibbāna is complete cessation of the material and mental aggregates which will never come into being again.) Their passing into Nibbana is not going into the city of Nibbāna. There is no such thing as the city of Nibbāna.

The Myanmar word နိဗ္ဗာန် (Nibbān) is a Pali derivative. When people perform meritorious deeds, their teachers will admonish them to pray for Nibbān. Though they do so accordingly, they generally do not know well what Nibbān means. So they are not very enthusiastic about it. The teachers therefore should ask them to pray for the extinction of all suffering and sorrow because the words are pure Myanmar and the devotees will understand thoroughly and pray enthusiastically and seriously.

Two kinds of Nibbāna

Suppose there is a very costly garment. When its owner is still alive you say, "it is an excellent garment with a user." When he dies, you say, "It is an excellent garment with no user." (The same garment is spoken of in accordance with the time in which he lives or in which he no longer lives.) Similarly, the Unconditioned Element, the Ultimate Reality of Nibbāna, which has the characteristic of peace and which is the object the Venerable Ones such as Sāriputta contemplate by means of the Path and Fruition is called Sa-upādisesa Nibbana (Nibbāna with the five aggregates of upadisesa contemplating) it before his death; after his death, however, since there are no longer the five aggregates that contemplate Nibbana, it is called Anupādisesa Nibbāna (Nibbāna without the five aggregates of Upādisesa contemplating it.)

The peace of Nibbāna is aspired for only when it is pondered after overcoming craving by wisdom. That the peace of Nibbāna is something which should really be aspired for will not be understood if craving is foremost in one's thinking and not overcome by wisdom.

Three kinds of Nibbāna

Nibbāna is also of three kinds according to its attributes which are clearly manifest in it: (1) Suññata Nibbāna, (2) Animitta Nibbāna and (3) Appanihita Nibbāna.

(1) The first attribute is that Nibbāna is devoid of all distractions (palibodha); hence Sunnata Nibbana. (Suññata means 'void'.)

(2) The second attribute is that it is devoid of consciousness (citta) mental concomitants (cetasika) and matter (rūpa) which as conditioned things are the cause of defilements. Conditioned things, whether mental or material, cannot only arise individually and without combining with one another. Material things arise only when at

least eight of them form a combination. (That is why they are called atthakalapa, unit of eight.) Mental things also arise only when at least eight elements make a combination. (By this is meant panca-vinnana, the fivefold consciousness.) When such combinations of mental and material components brought together to form an aggregate are wrongly taken to be my self, my body, a thing of substance, they give rise to mental defilements such as craving etc. Conditioned things are thus known as nimitta, ground or cause. In particular mundane consciousness, mental concomitants and matter are called nimitta. In Nibbāna, however, there are no such things of substance as "myself", "my body", which cause the emergence of defilements. Hence the name Animitta Nibbāna.

(3) The third attribute is that Nibbana is devoid of craving which is tanha. As has been said before, Nibbana has nothing to crave for. Nibbāna is not to be craved. Therefore it is also called Appanīhita Nibbāna. In this way there are three kinds of Nibbana according to its attributes.

This Truth of Cessation of Suffering is in short called the Truth of Cessation. This Truth of Cessation is the Unconditioned (Asaṅkhata) Element. (It is not conditioned by any factor.) Therefore this Truth of Cessation, the Unconditioned Element, the Ultimate Reality of Nibbāna, is named Appaccaya – Dhamma, Uncaused Phenomenon, or Asaṅkhata-Dhamma, Unconditioned Phenomenon, in the Dhammasangani.

The Noble Truth of the Path

Though Nibbāna is causeless, not conditioned by any cause and always exists, it is not possible to realise its peace without a cause. It can be realised only through a cause. That cause is nothing but the Noble Practice. Therefore the Noble Practice that leads to Nibbāna, the Cessation of Suffering, is termed Dukkha Nirodhagāmini Paṭipadā, the Course of Practice that leads to the Cessation of Suffering.

The Middle Path (Majjhima Patipadā)

Living in enjoyment of sensual pleasures in the world fulfilling the demands of craving is not the path for attainment of Nibbana, the Cessation of Suffering. It is just an ignoble practice called *kāmasukhallikānuyoga*. Efforts to make oneself suffer by exposure of one's body to fire, to the sun, by keeping one's hand raised continuously, with a view to prevent mental defilements from appearing do not form the way to Nibbana, the Cessation of Suffering. It is another ignoble practice called *attakilamathānuyoga*. Avoiding self-indulgence in sensual pleasures on the one hand and self-motification on the other, following only the middle path which is neither too comfortable nor too arduous like the string of a harp which is neither too taut nor too loose is the practice that surely leads to Nibbāna. This practice which is neither easy nor difficult is called *Majjhimapatipadā*, the Middle Course.

This very Middle Course is called the Path (*Magga*), the Way leading to Nibbana. Wrong view etc., which are unwholesome are called *duggati-magga* or *micchā-magga* as they lead to the four woeful states (*apaya*). Right view etc. which are mundane and wholesome are called *sugati-magga* or *sammā-magga* as they lead to Nibbāna. The Commentary on *Sacca Vibhanga* explains that these factors such as right view etc. which constitute Path Consciousness are called *Magga* because they are sought by those who aspire for Nibbāna; because these factors lead to Nibbāna; and because they find their way to Nibbāna after eradicating mental defilements.

This Path is not of one factor only; it is of eight factors, as will be shown below; hence it is called *Atthangi-ka Magga*, the Path of Eight Constituents, which are:

(1) *Sammā-ditthi* : Right View (Knowledge of the Truth of Suffering, Knowledge of the Truth of the Cause of Suffering, Knowledge of the Truth of the Cessation of Suffering and Knowledge of the Truth of the Path leading to the Cessation of Suffering. Thus it is the fourfold Knowledge);

(2) **Sammā-saṅkappa**: Right Thought. (Three kinds of thought, namely, thought of liberating oneself from sensuous defilements ((kilesa-kāma) and sensuous objects (vatthu-kāma) as has been explained in the section on the Nekkhamma Parami, Perfection of Renunciation; thought of not destroying others; and thought of not harming others);

(3) **Sammāvacā**: Right Speech (Restraint of four evil speeches);

(4) **Sammā-kammanta**: Right Action (Restraint of three evil doings);

(5) **Sammā-ājīva**: Right Livelihood (Livelihood that is free of seven evils);

(6) **Sammā-vāyāma**: Right Exertion (Exertion so as not to give rise to unwholesomeness that has not yet occurred, exertion so as to eradicate unwholesomeness that has occurred, exertion so as to give rise to wholesomeness that has not yet occurred and exertion so as to develop wholesomeness that has occurred);

(7) **Sammā-sati**: Right Mindfulness (Mindfulness so as to be aware of one's body, of one's feelings, of one's consciousness and of mental hindrances etc.);

(8) **Sammā-samādhi**: Right Concentration (The First Jhāna, the Second Jhāna, the Third Jhāna and the Fourth Jhāna).

These eight constituents do not arise simultaneously in the mundane fields; they arise in combination with one another as far as possible. When they come to the supra-mundane field, however, all the eight rise simultaneously. Only these eight constituents which arise simultaneously at the moment of attaining the supramundane Path are collectively called the Noble Truth of the Path. Thus by the Noble Truth of the Path leading to the Cessation of Suffering is meant the group of eight factors beginning with Right View that arise as a whole and simultaneously. The Path which is included together with the Fruition and

Nibbāna in the collection of supramundane phenomena (Magga Phala Nibbāna) stands for all these eight constituents which form the Noble Truth of the Path.

Here ends the Section on the Noble Truths.

Truth of Learning (Pariyatti-sacca and Truth of Practice (Paṭipatti-sacca)

The Truths we have so far discussed are those learnt from the Scriptures (Pariyatti-sacca). But what really counts as Perfection of Truthfulness is the Truth of Practice (Paṭipatti-sacca) fulfilled by the Noble Ones such as Bodhisattas and others. The Truth of Practice means Truthful Speech or Telling the Truth (vacī-sacca). Fulfilment of such a practice in one's self is fulfilment of Perfection of Truthfulness. It is the verbal Truth that Bodhisattas and other Noble Persons fulfil in particular. And this verbal truth is of three kinds :

(1) Saddahāpana-sacca, the verbal truth told so that one may be believed by others;

(2) Icchāpūrana-sacca, the verbal truth told so that one's wish may be fulfilled; and

(3) Musāviraṃmana-sacca, the verbal truth told so that telling lies may be avoided.

(I) Saddahāpana-sacca

Of these three truths, the way Bodhisattas fulfil Saddahāpana-sacca is mentioned in the Bhisā Jātaka of the Pakinnaka Nipata. The full story of the Bhisā Jātaka may be read in the Jātaka Book. The story in brief is as follows.

The story of the Bhisā Jātaka in brief

Once upon a time, a Brahmin youth, Mahākañcana by name, who was born in the city of Baranasi, went forth in renunciation into a forest together with ten companions

including his young brothers, one young sister, a male servant, a female servant and a friend. They made their lodgings at a suitable place near a lotus pond and lived on gathered fruits.

In the beginning they all went out together to look for fruits; talking to one another they behaved like townsfolk or villagers, not like forest-dwellers. To stop this unpleasant situation, the eldest brother Mahākañcana said: "I alone will go out for fruits. You all stay behind to practise Dhamma in peace." Then the other brothers said: "You are the chief of us all. It is not proper for you to gather fruits. The sister and the female servant should not do so either, for they are women. But the rest, eight of us, will do that by turns." This was agreeable to everyone and the remaining eight male persons gathered fruits on rotation to feed them all.

As time went by, they became so content that they did not care for fruits but took lotus sprouts from the nearby pond and shared among themselves in this manner. The one on duty brought lotus sprouts into the leaf-roofed hut and divided them into eleven portions. The oldest of them took his portion first and, after striking the stone drum, went back to his place to eat it peacefully and carried on with his practice. When the next senior member heard the sound of the stone drum he took his share and struck the drum in turn. In this manner they took their food one after another, went back to their place to eat and continue to practise. Thus they did not see one another unless there was any special reason.

As their practice was so severe causing Sakka's abode tremble, the King of Devas thought of the reason and came to know it. He was then doubtful whether these people were really detached from sensual pleasures or not. In order to investigate the matter, he kept the eldest brother's share of food hidden by his supernormal power for three days continuously.

When the oldest brother came to take his share on the first day, he did not see it and thought that it must

be left out through forgetfulness; he then said nothing and went back to his place to continue his meditation. On the second day also he found his share missing; thinking that his share was purposely left out as a punishment because of some misunderstanding that he was guilty of something, he remained quiet as on the first day. On the third day when he did not find his share he thought that he should apologize if he had been guilty and in the evening he summoned the others by striking the stone drum. He said: "Why did you not keep my share of food? Please speak out if I have some guilt; I will tender my apology to you." Then the first younger brother stood up and after giving his respect to the eldest brother, said; "Sir, could I get your permission to speak only for myself?" On getting the permission, he took an oath, saying:

"Sir, if I had stolen your share of food, may I come into possession of horses, cattle, silver, gold and a beautiful wife here at this place and stay with my family (enjoying a full mudane life)".

(This form of oath suggests that as much as objects of desire give us pleasure when we are in possession of them, we feel grieved and distressed when we are bereft of them. The oath was taken to despise the objects of desire.)

The eldest brother said: "You have taken a very severe oath. I believe you did not take my food. Go and sit in your place." The rest of the group, covering their ears also said: "Brother, please do not say so. Your word is very serious and terrible." (They covered their ears because as meditators they found sense pleasures disgusting to them; sensuality was so dreadful that they could not bear even to hear something associated with it.) Then the second younger brother said:

"Sir, if I had stolen your lotus sprouts, may I become one who wears flowers, puts on sandalwood paste from Kāsi, has many children and who is very much involved in and attached to sensuality."

(In this way, the remaining eight persons took an oath individually.)

In this Jātaka, the ascetic Mahākañcana, leader of the group, was the Bodhisatta and the rest were destined to become foremost Disciples in their own right. Therefore having attained spiritual maturity, they really abhorred sensuality. Each of them was bold enough to take such a dreadful oath to convince the others. The word "asseveration" is not used directly in this Bhisā Jātaka, but the word "oath" is. Since that oath was based on what was true, it was the same as the verbal truth (vacī-sacca) fulfilled by Bodhisattas. In their individual oaths, the main point was "We do not steal your share of lotus sprouts". Since it was a true statement, it amounts to verbal truth. Such words as "May I be also have this or that" (which in effect mean "May I encounter this or that") are included as proposed punishment for oneself in the oath just to make the others believe him or her. Accordingly, this truth is called Saddahapana-sacca. The oath that has been taken from the times of ancient Mahāsammata kings down to the present governments are all Saddahāpana-sacca.

Taking of a corporal oath

Before the subject-matter of an oath was put into writing as a sacred text, taking of an oath was done verbally and was called "swearing of an oath." Since written sacred oath came into existence, purely verbal taking of an oath has been replaced by holding the sacred text (or placing it on one's head); thus taking of a corporal oath by holding a sacred text has come into use. This gives rise in Myanmar parlance to "holding the sacred text" for taking a corporal oath and "administering the corporal oath" for making someone else hold the sacred text. Only the form of taking an oath for oneself, whether it is taken verbally or by holding the sacred text, in order to convince others saying, "What I have said is the truth; if not, such and such a misfortune befall me", etc., should be named Saddahāpana-sacca.

Curse

An utterance not based on truth, but made just to consign others to destruction is not an oath, but merely a curse. An example may be seen in the following story.

The story of two hermits

In the past, while King Brahmadatta was reigning in the city of Bārānasī, a hermit, Devīla by name, was living in the Himalayas; on his visit to Baranasi in order to have acid and salt, he stayed in a potter's hut near the city with the owner's permission. Soon another hermit called Nārada came for a similar purpose and stayed at the same place. At night when the time for sleeping came, the new-comer noted Devīla's sleeping place as well as the door at the entrance to the hut and went to bed. But, after lying down at his place, Devīla moved to the entrance and slept crosswise in the middle of the doorway.

When Narada went out in the dead of the night he happened to tread on Devīla's matted hair. Devīla then said: "Who has stepped on my hair?" Narada replied gently: "Sir, I have, because I did not know that you were sleeping here. Please accept my apology." And he left the hut while Devīla was grumbling.

Then lest the other one should do it again when he came back, Devīla completely reversed his lying position and went to sleep. When Narada returned he thought: "When I went out I wrongly stepped on his hair because I did not know where his head lay; I shall now go in by the other way." Thus he happened to tread on his neck. Devīla asked: "Who trod on my neck?" "It is I, Sir," said Nārada. "You wicked hermit!" said Devīla, "The first time you stepped on my hair. This time, you did the same but on my neck. Curse you, I will." "Sir, I am not guilty," said Nārada, "The first time I was wrong because I did not know the way you were sleeping. Now I came by way of the foot-end not to wrong again. Please pardon me," apologized Narada.

"O wicked hermit, I am going to curse you", threatened Devila. Then despite Narada's plea, Devila uttered a curse, "Tomorrow morning as soon as the sun rises, may your head be split into seven pieces!" "In spite of my apologies you did curse me," said Nārada, "May the guilty one's head be split into seven pieces". Thus Nārada put Devila under a curse in retaliation. (Unlike Devila's curse, Nārada's was free of anger and volition to harm him. He cursed him just to make him fear and admit his wrong. He was so powerful that he could see eighty kappas - the past forty and the future forty.) When he looked into Devila's future he foresaw that the latter would be destroyed. So out of compassion for Devila, he tried with his power to prevent the sun from rising.

When the sun did not rise at the time it was due to, people thronged to the palace and shouted in unison: "O King, The sun does not rise while you are ruling over us. Please improve your conduct so that the sun reappears. The king pondered his conduct and did not see anything wrong. He thought that there must be some peculiar reason which might be a quarrel among ascetics in his country. On enquiry, he came to know the quarrel between the two hermits. The king then went overnight to the hermits. Under instructions from Nārada, he placed a solid mass of earth on Devila's head and made him plunge into a pond by force. When Nārada withdraw his power, no sooner had the sun risen than the solid mass of earth was split into seven pieces. Devila then moved to another place in the water and came out of it safe and sound. (Dhammapada Commentary, I. Yamaka Vagga, 3. Tissa Vatthu.)

Devila's curse in this story, "Tomorrow morning as soon as the sun rises, may your head be split into seven pieces!", is for Nārada uttered with anger. Thus it was not an oath but a mere curse.

Like the curse in this story, there are curses recorded in the Myanmar inscriptions of old. For instance, the Nadaungtat Pagoda inscription dated 537 (M.E.) on the northern side of Cūlāmuni Pagoda of Bagan reads near

the end, "He who destroys my work of merit, may the seven generations of his descendants be destroyed. May he suffer in Avici Hell and may he not be liberated but become rooted there even when Buddhas of successive kappas come and try to save him." Such a curse is something that is not done by Bodhisattas. In fact, it is a verbal evil called 'harsh speech' (pharusa-vācā). In other words, it is the kind of abusive words uttered by mean persons.

Saddahāpana-sacca may be understood not only from the Bhisā Jātaka but also from the Sutasoma Story of the Asīti Nipāta of the Jataka. A summary of this latter story runs as follows.

(Once the cannibal Porisada, who formerly was king of Bāranaśī but now living in a forest, made a vow to bathe the trunk of a banyan tree with the blood of a hundred and one kings if his foot that was pierced by an acacia thorn were healed in seven days. The foot was healed and he succeeded in capturing one hundred princes. At the command of the deity of the tree to make the number of captured kings complete, he was to catch King Sutasoma of Kuru. He managed to do so while Sutasoma was returning from Migājina Park and carried him away on his shoulder.) Then Sutasoma said: "I have to go home for a while. Because on my way to Migajina Park I met a Brahmin, Nanda, who offered to teach me four verses worth four hundred pieces. I have promised him to learn them on my way back from the Park and asked him to wait. Let me go and learn the verses and keep my promise. After that I will come back to you." "You sound like saying having been freed from the hands of death, "I will come back to death!" replied the man-eater. "I do not believe you."

Then Sutasoma said, "Friend Porisāda, in the world, death after living a virtuous life is better than a long life full of wickedness as it is blamed by others. Words uttered not truthfully cannot protect one from rebirth in a woeful state after one's death. Friend Porisāda, you may rather believe if somebody were to say "The strong

winds blew away rocky mountains into the sky', or 'The sun and the moon have fallen to earth', or 'All rivers flow upstream', but never you believe if somebody says, 'Sutasoma tells lies'. Friend Porisāda, if somebody says, 'The sky has been split up', or 'The Ocean has dried up', or 'Mount Meru has been wiped out without a trace', you may believe it. But never do you believe if somebody says, 'Sutasoma tells lies.' Still Porisāda was not fully convinced.

As Porisāda remained adamant Mahāsutasoma thought, "This Porisāda still do not believe me. I will make him believe by taking an oath." So he said, "Friend Porisāda, please put me down from your shoulder. I will convince you by taking an oath." Porisāda then put him down from his shoulder. "Friend Porisāda, I will hold the sword and the spear and take the oath. I will take leave of you for a short time and will fulfill my promise given to Brahmin Nanda to learn the verse from him in the city. Then I will come back to you to keep my promise. If I do not say the truth may I not gain rebirth in a royal family well protected by weapons such as this sword and this spear."

Then Porisāda thought, "This King Sutasoma has taken an oath which ordinary kings dare not do. No matter whether he comes back or not, I too am a king. If he does not come back I will get the blood out of my arm to sacrifice it for the deity of the banyan tree." Thus thinking Porisāda set Bodhisatta Sutasoma free.

This verbal truth of King Mahāsutasoma uttered to convince Porisāda is also Saddahāpana-sacca. This is the kind of Perfection of Truthfulness which Bodhisattas have to fulfil.

(2) Icchāpūraṇa – sacca

This second verbal truth spoken to have one's desire fulfilled may be learnt from the Suvannasāma Story, the third story of the Mahānipāta of the Jātaka, as well as from other stories.

In the Suvannasāma Jātaka, the Bodhisatta Suvannasāma looking after his blind parents went to fetch water from a river. King Pīliyakha who was out hunting saw him and shot him with an arrow mistaking him for a supernatural being. Being overcome by the poisonous effect of the arrow, the Bodhisatta became unconscious. King Pīliyakha brought the Bodhisatta's father and mother to the place where the Bodhisatta remained lying in a dead faint. On their arrival there his father Dukūla sat down and lifted his head while his mother Pārikā sat down, held his feet placing them on her thigh and cried. They touched their son's body and feeling the chest which still had body heat, the mother said to herself, "My son has not died yet. He is just unconscious because of the poison. I will remove that poison by my words of solemn truth." Accordingly, she made an asseveration comprising seven points :

- (1) Formerly my son Sāma has practised righteousness (Dhammacārī). If this be true, may the poison that afflicts my son vanish.
- (2) Formerly my son Sāma has engaged himself in noble practice, If this be true, may the poison that afflicts my son vanish.
- (3) Formerly my son Sāma has spoken only truth. If this be true, may the poison that afflicts my son vanish.
- (4) My son Sāma has looked after the parents. If this be true, may the poison that afflicts my son vanish.
- (5) My son Sāma has shown respect to the elders in the family. If this be true, may the poison that afflicts my son vanish.
- (6) I love my son Sāma more than my life. If this be true, may the poison that afflicts my son vanish.

(7) May my Sāma's poison disappear by virtue of meritorious deeds done by his father and by me.

Then Suvanna Sāma who was lying on one side turned over to the other.

The father too thinking "My son is still alive; I will also say words of solemn truth, made an asseveration comprising the same seven points as the mother's. Then the Bodhisatta changed again his lying position.

At that moment, a goddess, Bahusundarī by name, who had been Suvannasāma's mother for the past seven existences and who was now staying at Gandhamādana Hill, came from the Hill to the spot where Suvannasama was lying and made her own asseveration: "I have long been dwelling at Gandhamādana Hill in the Himalayas. Throughout my life there is none whom I love more than Suvannasama. If this be true, may Sama's poison vanish. In my abode at Gandamādana Hill all the tree are scented ones. If this be true, may Sāma's poison vanish." While the father, the mother and the goddess were thus lamenting the handsome and youthful Bodhisatta Suvannasāma quickly sat up.

In this stroy, the words of truth are uttered by mother Parika, father Dukūla and Goddess Bahusandarī in order to have their wish of eradicating Suvannasāma's poison and getting him well fulfilled and are therefore called Icchāpūraṇa Vacīsacca.

The story of Suppāraka

Icchāpūraṇa-sacca occurs also in the Suppāraka story of the Ekādasaka Nipāta of the Jātaka. The story in brief is :

In days gone by the Bodhisatta, Suppāraka by name, who was highly learned, was living in the sea-port town of Kurukaccha (Bharukaccha). He had long worked as the captain of a ship and had become blind through contact

of his eye with the vapour of sea-water. So he retired. However, at the request of certain merchants he took control of a ship sailing out into the sea. After seven days, because of an unseasonal gale, the ship could not hold its course and wandered astray on the sea for four months. It then went beyond such seas as (1) Khuramālisamudra, (2) Aggimālisamudra, (3) Dadhimalisamudra, (4) Kusamalisamudra and (5) Nalamālisamudra, and was about to reach the most terrible sea of Balavāmukhasamudra. At that moment Captain Suppāraka said that whoever came to this sea was not able to retreat, but would be drowned. This made all the merchants cry in fright.

Thinking, "I will save all these people by asseveration." the Bodhisatta made a solemn declaration: "Since I came of age, I have never ill-treated even a single person; I have not stolen others' property, even a blade of grass or a piece of split bamboo; I have not eyed even with an iota of lust another person's wife; I have not lied; I have not taken any intoxicating drink even with the tip of a grass-blade. On account of this truthful declaration of mine, may the ship get home safe and sound." Then the ship that had wandered aimlessly for four months, turned back to Kurukaccha as though it were a mighty being and arrived at Kurukaccha port within one day by virtue of the Bodhisatta's asseveration.

This verbal truth of Suppāraka the Wise also is Icchāpūrana-sacca as it was made to have his wish of saving the lives of all fulfilled.

The story of King Sivi

It is the third story of the Vīsati Nipāta. In the city of Aritthapura, Sivi country, Bodhisatta, King Sivi, gave away six hundred thousand pieces daily in charity. Even then he was not content and thought that he would like to give away parts of his body. In order to make the king's desire fulfilled, Sakka came down in the guise of a blind Brahmin to the king and said: "O king, both your eyes can see, but mine cannot. If you would give me one of yours, you can see with the remaining one and I

will also see with the eye given by you. So kindly give me one of your eyes." The king was delighted, for a recipient had come to him the very moment he was thinking of giving. He summoned his surgeon Sivika and ordered: "Take out one of my eyes." The surgeon, ministers and queens all tried to dissuade him. But he stood by his order and Sivika could do nothing but take out one of the king's eyes. Looking at the extracted eye with the one remaining, the king happily expressed his aspiration for Perfect Self-Enlightenment (Sammāsambodhi) and handed the gift of his eye over to the Brahmin.

When the Brahmin, who in reality was Sakka, put the eye into his eye-socket, it fitted in like his original. King Sivi, seeing this, was so delighted that he asked Sivika: "Get also my other eye out." Despite protests from his ministers, the king had his remaining eye taken out and given to the Brahmin. The latter put the king's eye into the socket of his other eye which became as good as the original. He then gave his blessings and disappeared as though he had returned to his place.

As King Sivi became totally blind and was not fit to rule, he moved to a dwelling place near a pond in the royal gardens where he reflected on his act of charity. Sakka then came to him and walked to and fro nearby so that the king would hear his footsteps. When the king heard, he asked who it was. Sakka replied: "I am Sakka. Ask for any boon you want." "I have plenty of wealth such as gems, gold and silver. I want only death, for both my eyes are gone now," said the king. "O King, you say you want death. Do you really desire to die? Or do you say so only because you are blind?" When the king answered he desired so because he was blind, Sakka said: "O King, I am not able to make you see again. You can see only with the power of your truthfulness. Make a solemn declaration of truth." The King then uttered: "I adore those many people who came to me for gifts and I also adore those who actually asked for what they needed. By virtue of this verbal truth may my eye sight be restored to me." No sooner had he said so than the first

eye appeared in him. Then again he made another declaration of truth:

“When the blind Brahmin came to me for my eye, I gave him both of mine. In so doing my heart was full of joy. By virtue of this verbal truth, may the other eye be restored to me.”

Accordingly, he regained his second eye. These two eyes were not the ones which were with him at his birth; neither were they divine eyes. In fact, they were the eyes which appeared by the power of his verbal Perfection of Truthfulness.

This verbal truth of King Sivi was also *icchāpūranasacca* as it was spoken to have his wish for the restoration of his eyesight fulfilled.

In the *Maccha* Story of the *Varaṇa Vagga* of the *Ekaka Nipāta*, the Bodhisatta, when reborn as a fish, made an asseveration because the water in the pond had dried up as a result of draught and the fish in it were eaten by crows. He declared solemnly: “Although I was born as a fish whose species survives by living upon one another. I have never eaten even a fish of the size of a rice-grain. By virtue of this verbal truth, may there be a great thunderous downpour.” No sooner had he thus declared than there occurred a heavy rain.

Again in the *Vattaka* Story of the *Kulāvaka Vagga* of the *Ekaka Nipāta*, the Bodhisatta was born into a quail family. When he was still unable to fly or walk, there broke out a great forest fire and both of his parents had fled. “In this world there are such things as the virtues of pure morality, truthfulness and compassion. I have no other recourse to make but an oath of truth.” Thinking thus, he uttered: “I have wings, yet I cannot fly. I have legs, yet I cannot walk. My parents have fled. O Forest-Fire, please go passing by me.” The forest-fire that went by from a distance of sixteen *oṣ* (*pais*) became extinct after leaving the young quail unharmed.

In this connection, there is something that calls for clarification. In the aforesaid Suvannasāma Story and others, asseverations were based on meritoriousness and it is therefore appropriate that the respective wishes were fulfilled. But the young quail's asseveration was not so based. What he said was simply: "I have wings, yet I cannot fly; I have legs, yet I cannot walk. My parents have fled." His asseveration is in fact based on what is not meritorious. Why then had his wish been fulfilled?

The basis of an asseveration is truthfulness whether it is meritorious or not. Even if a speech is connected meritoriousness but not spoken truthfully, it is not a verbal truth; it has no power, nor does it bear fruits. Truthfulness, which is a truthful speech alone, has power and bears fruits.

Being truthful, the Bodhisatta's speech amounted to a verbal truth and achieved what was desired. Though it was not a speech of meritoriousness, it was not demeritorious either. Even if a speech is connected with demeritoriousness, but spoken truthfully, it amounts to a verbal truth and achieves what is desired. This is known from the Kanha Dīpāyana Story of the Dasaka Nipāta.

(Once the Bodhisatta Dīpāyana together with a friend, after giving away their wealth, became ascetics in the Himalayas. He later came to be known as Kanha Dīpāyana. For more details see the Kanha Dīpāyana Jātaka, No. 444.) One day Kanha Dīpāyana was visited by the householder Mandavya, the donor of his dwelling place, his wife and son Yaññadatta. While the parents were being engaged in a conversation with their teacher, Yaññadatta was playing with a top at the end of a walk. The top rolled into the hole of a mound, which was the abode of a snake. When the boy put his hand into the mound to retrieve his top, he was bitten by the snake and fell down suddenly overcome by the snake's poison.

Learning what had happened to their son, they brought and placed him at the feet of Kanha Dipāyana. When the parents requested him to cure their son of snakebite, he said; "I do not know any remedy for snakebite. But I will try to cure him by declaration of an oath." Placing his hand on the boy's head, he uttered: "Being tired of human society I become an ascetic. But I could live the happy life of an ascetic only for seven days. Since my eighth day as an ascetic, I have not been happy up till now for fifty years. I have reluctantly struggled along only with self-restraint. By the power of this truthful saying, may the poison vanish so that the boy survives." Then the poison drained away from the boy's chest and seeped into the earth.

Yaññadatta opened his eyes; seeing his parents he called out just once, "Mother, Father," and went to sleep again writhing. The ascetic said to the father: "I have done my part. You, too, should do yours." Then the father said: "I have never been pleased whenever ascetics and brahmins visit me. But I have not let this known to any body else. Instead I have hidden my feeling. When I give alms I do it reluctantly. By this truthful saying may the poison vanish so that my little son Yaññadatta survives." The poison remaining above the waist drained away into the earth.

The boy sat up, but he still could not rise. When the father asked the mother to follow suit, she said: "I have something to declare as an oath. But I dare not do it in your presence." When the father insisted, she obliged saying: "I hate the snake that has bitten my son. I hate the boy's father as much as I hate the snake. By this truthful saying may the poison vanish so that my son survives." Then all the poison drained away into the earth; Yaññadatta stood up and played again with his top.

(The basis of the respective asseverations of the ascetic teacher and his two devotees was an unwholesome matter which each had long kept it to himself

or herself. Now he or she had revealed it boldly saying what was true, As this means truthfulness, their wish was completely fulfilled by its power.

In this connection, it may be asked: "If the verbal truth, whether it is based on wholesome or unwholesome matter, was fruitful as has been mentioned, can it be similarly efficacious nowadays?"

The answer is : of the three kinds of truthfulness, *musāviraṃana-sacca*, avoidance of telling lies or speaking truthfully in any matter, was something that is always spoken by the virtuous. The ancient persons of virtue who had made asseverations as mentioned in the texts had lips which were the domain of truthfulness where *musāviraṃana-sacca* dwelt for ever." "Such a domain was so pure and noble that truthfulness which was born in it was wish-fulfilling. In ancient times when truthfulness prospered and shone forth, an evil thing such as falsehood would quickly result in undersirable punishment; so also truthfulness would result in desirable reward. That falsehood would quickly bring about punishment in those days is known from the Cetiya story of the Atthaka Nipata. (According to this story King Cetiya knowingly lied, saying one of the two candidates for the post of royal chaplain was senior and the other junior although the reverse was true; in consequence he was swallowed up by the earth.)

But nowadays, adhering to the maxim, 'no lie, no rhetoric', people mostly tell lies. Thus the evil domain of falsehood has been created and truthfulness born in that domain cannot produce beneficial results in a visible manner. Similarly, consequences of falsehood are not conspicuous either.

Other stories which contain fruitful asseverations are as follows :

The Nalapāna Story of the Ekaka Nipāta tells of the reeds which became hollow throughout because of the truthfulness shown by the Bodhisatta, Monkey King.

The Sambula Story of the Timsa Nipāta tells of the complete cure of Prince Sotthisena's leprosy because of the truthful words spoken by Crown Princess Sambulā.

The Temiya Story of the Mahā Nipāta tells of the birth of the Bodhisatta, Prince Temiya, to the Chief Queen Candā Devi when she made an oath of truth after her observance of Sīla:

The Janaka story of the Mahānipāta tells of the escape of Crown Prince Pola Janaka from his bondage of iron chains and from prison because of his words of truth.

The Katthavāhana Story of the Ekaka Nipāta tells of an asseveration made by a mother, chopper of fuelwood; in order to convince the king that he was the father of her child, she threw the child into the sky taking an oath of truth, by which the boy remained sitting cross-legged in the sky.

The Mahāmora story of the Pakinnaka Nipāta tells of the escape of birds from their respective cages because of an oath of truth declared by a Pacceka Buddha, who formerly as a hunter had caught the Bodhisatta, Peacock King, in a square. On hearing the Dhamma talk of the Bodhisatta he had gained enlightenment and become a Pacceka Buddha. (As advised by the Bodhisatta) he made an asseveration thus: "I am now liberated from the bondage of defilements. May all the birds that I have kept in cages at home go free the way I do." How powerful the asseveration in these stories should be thus understood.

Power of truthfulness during the Buddha's time

Once during the Buddha's time, there befell threefold misfortune of disease, demons and famine in the city of Vesali. The Buddha went there accompanied by bhikkhus and taught the Venerable Ananda how to recite a prayer of oath. The Venerable Ananda spent the whole night roaming within the three walls of the city chanting the prayer by virtue of which all three misfortunes vanished.

This story is mentioned in detail in the Commentary of the Ratana Sutta. The prayer of oath comprising a number of verses forms a discourse of paritta, 'protection', called Ratana Sutta. It begins with an attribute of a Buddha: "In the worlds of humans, Devas, Nagas and Garulas, there exist various gems; but none is comparable to the gem of Buddha. By virtue of this truth may all beings be free of the threefold misfortune and be happy." In the Ratana Sutta there are twelve verses of asseveration which reveal the various attributes of the Triple Gem—Buddha, Dhamma and Sangha. (Together with the three verses ascribed to Sakka, there are fifteen verses of asseveration.) This Sutta was recorded in the Buddhist Councils as the first Sutta in the Cūla Vagga of the Sutta Nipāta and as the sixth sutta of the Khuddaka Pāṭha.

The Angulimāla Sutta in the Rājavagga of the Majjhima Pannāsa contains another story that also took place in the lifetime of the Buddha. While the Buddha was sojourning at the Jetavana Monastery, Sāvatti, the Venerable Angulimāla reported to the Buddha about a woman in confinement who found difficulty in delivering a baby. Under instructions from the Buddha the Venerable Angulimāla went to the woman to help her by means of an oath of truth. "Since the day I became a noble one," declared the Venerable Thera, "I have never intentionally taken the life of a sentient being. By virtue of this truth may the mother and the son be well." The mother then gave birth to her son without any more trouble and both were well.

In this way, in the lifetime of the Buddha, too, solemn declarations of truth was efficacious and fruitful.

Power of truthfulness during Buddhist period in Sri Lanka

When Buddhism came to Sri Lanka after the Parinibbāna of the Buddha, Thera Mahāmitta's mother was suffering from breast cancer. The mother sent her daughter, a bhikkhunī, to the Thera for some medicine. "I know nothing of normal drugs," said the Thera, "I will tell you a certain form of medicine. 'Since the moment of my

ordination, I have never looked at a woman with a lustful eye. Because of this truthful declaration, may my mother become well again.' When you get back to the mother, run your fingers over her body while repeating what I have just said." The sister went back to the ailing mother and carried out his instructions. No sooner had she done so than the mother's cancerous affliction dissolved like a foam. So says the Chapter on Analysis of Sīla in the Visuddhi Magga.

A similar story is told in the Dvāra Kathā, Citti 'uppāda Kanda, of the Commentary. While explaining the word *sānpattaviratī*, it says that a woman was suffering from a certain disease. Being told by the physician that hare's meat was needed for cure, the older brother sent the younger one, Jaggana, to a farm to look for a hare. On seeing Jaggana, a hare ran away in fright and was caught in a tangle of creepers. It then screamed. Jaggana rushed there and seized the hare. But he thought, "It is not justified to kill this little creature just to save my mother's life," and set the hare free and came back. "Have you got one?" asked the older brother. When Jaggana told his brother what he had done, the latter scolded him vehemently. Then Jaggana approached his mother and while standing by her, he uttered: "Since my birth I have never known any instance of intentional killing of a creature by me. By virtue of this truth, may my mother become well and happy." At that very moment, the mother became well and happy again.

In this way it should be noted that Icchāpūrana Sacca was individually performed also after the Parinibbāna of the Buddha.

(3) Musaviramaṇa Sacca

Stories related to Musāviraṇa Sacca are known from the Vidhura Jātaka of the Mahānipāta and other Jātakas. The following is a summary of the long narration of the Vidhura Story.

When King Korabya and Punṇaka the Ogre were to play a game of dice they agreed to bet as follow: should

the king lose Punnaka would take any thing from the king except (1) the king's person, (2) the Chief Queen and (3) the white parasol. Should Punnaka lose on the other hand, the king would take from him the Manomaya Gem and the thoroughbred horse. The king lost the contest and Punnaka asked: "I have won, O King, give me the stakes as agreed."

As it was a fact that the king had lost, he could not refuse, but allowed Punnaka to take anything he wanted. Punnaka said he would take Vidhura the Minister. Then the king pleaded, "The Minister is my person. He is also my refuge. Therefore he should not be compared with other treasures of mine such as gold, silver etc. He should be compared only with my life. Thus I cannot surrender him."

Then Punnaka said: "We shall not get anywhere if we are arguing whether he belongs to you or not. Let us go to him and abide by his decision." The king agreed and they went to the Minister whom Punnaka asked: "O Minister, as the Minister of the Kurus you are praised even by Devas for standing in righteousness. Is it true? Are you King Korabya's servant? Are you a relative of the king's and of equal rank? Or are you a relative of the king's but of higher rank? Is your name Vidhura meaningful (anvattha) or without meaning (rulhi)?"

(The last question means to say like this: In this world there are two kinds of names. The first is rulhi, a name, the meaning of which does not agree with what it represents; instead, it is a name given at random. The other is anvattha, a name, the meaning of which agrees with what it represents. For example, if some ugly person is named Maung Hla (Pretty Boy), it is just a rulhi name because the name does not suit the boy. If some handsome person is named Maung Hla, it is an anvattha name because it goes well the appearance.

When Punnaka asked whether Vidhura's name was rulhi or anvattha, he wanted to verify whether the Minister was righteous or not, for the name Vidhura

signifies a virtuous person who eradicates evils. Should the Minister not abide by righteousness, his name would then be *ruhi*, a name given to him with no significance. Should he abide by righteousness, his name would then be *anvattha*, a name in harmony with his true nature.

Should the Minister not abide by righteousness, his name would then be *ruhī*, a name given to him with no significance. Should he abide by righteousness, his name would then be *anvattha*, a name in harmony with his true nature.)

Then the Minister thought to himself: "I can say that I am a relative of the king's," or "I am of higher rank" or "I am not at all related to the king." But in this world there is no refuge like truthfulness. I should speak out what is true." So he said: "Friend, there are four kinds of servitude in the world:

- (1) the servitude of one born of a female slave,
- (2) the servitude of one bought by money,
- (3) the servitude of one who serves voluntarily, and
- (4) the servitude of a prisoner of war.

Of these four servitudes, I am a servant who comes to serve the king voluntarily." So the Minister answered truthfully.

Such an answer given truthfully without deceit was a speech of truth but not *Saddahapana Sacca* because the speech was made not to convince others; nor was it *icchapurana Sacca* because it was made not to get one's wish fulfilled. It was made just to avoid telling lies and therefore was *Musāviraṃaṇa Sacca* only.

Similarly, in the *Suvanna Sāma Jātaka* when King *Pīli-yakkha* asked *Suvanna Sāma* "What is your clan? Whose son are you? Tell me the clan to which you and your father belong," he would have believed if *Suvanna Sama* were to say: "I am a Deva," or "a Naga" or "a Kinnara" or "of a royal family," or if he were to give any other answer.

But he thought he should say nothing but the truth; so he said truthfully : "I am a fisherman's son." Suvanna Sāma's speech was like Vidhura's: it was not to make others believe; nor was it to get his wish fulfilled. In fact, it was a speech made to avoid falsehood and therefore was Musaviramana Sacca.

In the Bhūridatta Jātaka also, when Nesāda Brahmin approached the (Nāga) Bodhisatta who was observing the precepts, and asked him : "Who are you? Are you a powerful god? Or are you a mighty Nāga?" "This man will believe me," thought the Nāga King, "even if I say I am a divine being. But I ought to tell him the truth." and told him that he was a powerful Naga. This speech of the Nāga King, like Vidhura's, was made not to make others believe; nor was it to have one's wish fulfilled. But as it was made to avoid falsehood and to reveal the truth, it was Musāviraṃaṇa Sacca.

What constitutes the sixth of the Ten Perfections is this Musāviraṃaṇa Sacca. Bodhisattas of old always made it a point to cultivate this kind of speech which is an avoidance of falsehood. They fulfilled their Perfection of Truthfulness by speaking truthfully existence after existence. If they kept silent to avoid having to tell lies and to observe truthfulness, it was not pure verbal truth (*vacī sacca*) because there was no speech at all. It was only Virati Sacca, avoidance of falsehood.

Use of the three kinds of truth by Bodhisattas

Only when circumstances demand to convince others did Bodhisattas use truth of the first kind, Saddahāpana-sacca; otherwise they did not. Similarly, only when they were required to get their wish fulfilled, they made use of the truth of the second kind, Icchapurana-Sacca: As regards the third kind, Musaviramana-sacca, they always resorted to it on all occasions. Following their examples, those who are virtuous should speak Musāviraṃaṇa-sacca and make efforts to cultivate it.

Two kinds of Truth

The aforesaid truths may be classified under two heads only, namely,

- (1) Vacibhedasiddhi Sacca (Truth that accomplishes something the moment one speaks)
- (2) Pacchānurakkhana Sacca (Truth that entails a follow-up after one has spoken).

As has been mentioned before, the Saddahāpana Sacca of the Bhisā Jātaka, the Icchāpurana Vacīsacca of the Suvanna Sāma, Suppāraka, Sivi, Maccha, Vattaka, Kaṇhadīpāyana, Nalapāna, Sambulā, Temiya, Janakā, Katthāvāhana and Mahāmora Jātakas, and the Musāvīramana Sacca of the Vidhura, Suvanna Sāma and Bhūridatta Jātakas produced results as soon as they were individually spoken out. There was nothing more to be performed to achieve results. Therefore such truths are to be known as Vacibhedasiddhi Sacca.

But Truthfulness shown by King Sutasoma to Porisada in the above-mentioned Mahā Sutasoma Jātaka was different. It was a Saddahapana Sacca spoken to convince Porisada that he would definitely return to him. This promise would be fulfilled when the king did return to the cannibal and only then would his truthfulness be established. For this he had to make special arrangements to effect his return to the Bodhisatta. This truthfulness of King Sutasoma was therefore of Pacchānurakkhana Sacca-type.

In the same way, the truthfulness practised by King Jayadisa in the Jayadisa Jātaka of the Timsa Nipata and that practised by Prince Rāma in the Dasaratha are both Pacchānurakkhana Sacca.

With reference to King Jayadisa's truthfulness, here is the story in brief. While King Jayadisa of Uttara Pañcāla City in the Kingdom of Kapila was going on a hunting spree, he met on the way Nanda Brahmin who had come back from Takkaśīla and who wished to deliver a discourse.

The King promised him to hear the discourse on his return and went to the forest.

On arrival in the forest, the king and his ministers divided the hunting ground among themselves, each one to his own allocated area to catch deer. But one escaped through the King's location and the king had to pursue it with all his might. After a long pursuit, he managed to catch the deer; he cut it into two halves and carried them hung from a pole on his shoulder. Having taken a rest for a short while under a banyan tree he stood up to continue his journey. At that moment the human-ogre who was dwelling at the banyan tree prevented him from going; he said: "You have now become my prey. You must not go." (A human ogre is not a real ogre. He was, in fact, the king's older brother, who while an infant was caught by an ogress. But she had no heart to eat the baby and brought him up as her own son. So he had an ogre's mental and physical behaviours. When his foster mother, the ogress, died, he was left alone and lived like an ogre.)

Then King Jayadisa said: "I have an appointment with a Brahmin who has come back from Takkasīla. I have promised him to hear his discourse. Let me go and hear it after which I will come back and be true to my word." The human ogre set him free readily accepting the king's assurance. (The human - ogre and the king were brothers in reality. Because of their blood relationship, which was not realized by both, the former had some compassion for the latter and let him go.) The king came back and heard the Brahmin's discourse and was about to return to the human-ogre. At that moment his son, Prince Alīnasattu, (the Bodhisatta) pleaded with the king that he should go on behalf of his father. As the son insisted, the father allowed him to go. The king's word, "I will come back", had to be kept and made true after it had been spoken; so it was a Pacchanurakkana Sacca.

The story of Prince Rāma in brief is: After giving birth to the older son, Rāma, the younger son, Lakkhana and the daughter, Sitā Devī, King Dasaratha's Chief Queen

passed away. The king took a new queen of whom Prince Bharata was born. The new queen repeatedly pressed the king to hand over the throne to her own son Bharata. The king summoned his two senior sons and said: "I am worried about you, for you might be in danger because of the new queen and her son Bharata. The astrologers have told me that I would live twelve more years. So you should stay in a forest for twelve years after which you should come back and take over the kingship."

Then Prince Rāma promised his father to obey him and the two brothers left the city. They were joined by their sister as she refused to be separated from them. In spite of the astrologers' prediction, the king died after nine years because of his worries about his children. Then the ministers who did not want to have Bharata as their king went after the royal children. They told them of the king's death and requested them to return to the city and rule over the people. But Prince Rama said: "I have promised my father to return only after twelve years as my father had ordered. If I return now, I will not be keeping my promise to my father. I do not want to break my word. Therefore take away my brother, Prince Lakkhana, and my sister, Sītā Devī, to make them crown prince and crown princess and you ministers yourselves rule the country." Here Prince Rāma had to wait for the end of the time limit so that what he had agreed upon with his father would be substantiated. This too was Pacchānurakkhana Sacca.

Truth concerning time

In order to make an easy distinction between Vacībhedasiddhi Sacca and Pacchānurakkhana Sacca, there are four kinds of truth according to a brief classification:

- (1) Truth concerning the past only,
- (2) Truth concerning the past and the present,
- (3) Truth concerning the future only, and
- (4) Truth concerning no particular time.

Of these four, the one concerning the future was Pacchānurakkhana Sacca and the remaining three are Vacībheda-siddha Sacca.

Of the truths in the Suvannasāma Jātaka, the collection of truths uttered by the Bodhisatta's parents concerned the past, for they said: "Sāma had formerly practised Dhamma, he used to cultivate only noble practices; he used to speak only the truth; he had looked after his parents; he had shown respects to the elders."

The truth uttered by his parents that "We love Suvanna Sāma more than our lives" and the truth uttered by the Goddess Bahusundarī that "There is none whom I love more than Sama" were truths which concern no particular time.

The collection of Icchapurana Saccas in the Suppāraka and Sivi Jātakas concerned the past. Similarly, that contained in the Kanha Dipayana and Nalapāna Jātakas also concerned the past.

In the Vattaka Jātaka, the utterance, "I have wings, yet I cannot fly; I have legs, yet I cannot walk, "concerned both the past and the present.

The truth saying "There is none whom I love more than you," in the Sambulā Jātaka and that of the Chief Queen, Candā Devī, in the Temiya Jātaka concerned no particular time.

In this way, the relationship between the truths and their respective times referred to may be considered and noted.

The Supreme Perfection of Truthfulness

With reference to the Perfection of Truthfulness, the Atthasālinī Commentary and the Commentary on the Buddhavamsa explain that King Mahāsutasoma's Perfection of Truthfulness was the Supreme Perfection because, in order to keep his word true, the king went back to Pori-sāda as promised at the risk of his own life. In this case,

the vow was made in the presence of Porisada but as it was a mere utterance, its purpose had not yet been fulfilled; to fulfill it the vow still remained to be kept. As he had promised, "I will come back", he returned even after he had been back in the city of Indapattha. At first when he promised "I will come back" his sacrifice of life did not appear imminent. It became so only when he returned to Porisada from Indapattha. Therefore in the Commentaries, he is mentioned as "the King who protected his truthfulness sacrificing his life" (*jivitam cajitva saccam anurakkhantassa*) but not as "the king who made an oath at the risk of his life" (*jīvitam cajitvā saccam bhanantassa*.)

Thoughts on the two kinds of truth

In this connection, the truthfulness of King Mahā Sutasoma and that of Minister Vidhura are worthy of a comparative study. The minister's truthfulness was his truthful saying that "I am a servant" as is told in the verse 102 of the Vidhura Jātaka. As soon as he said so his truthfulness was accomplished. But when he said that, he had nothing to worry about his life. He could not die just being a servant. Therefore one might say that Vidhura's truthfulness was inferior to Sutasoma's.

However, it may be considered that Vidhura was prepared to sacrifice his life thinking to himself: "That young man may like to do away with me after taking me away. If he does so I will accept death." For, as he was wise, he must have kept pondering like this: "This young man asked for me not to honour me. If he had a desire to honour me, he would have openly told me his purpose and invited me for the same. Now he had not invited me. He won possession of me by gambling and would not set me free." Besides, though he was a young man, he was an ogre (by birth). Seeing his behaviour, the minister must have noticed that he was a wild tough person. Another thing that should be taken into consideration is this: When Vidhura had (by way of farewell) exhorted the king and his family members, and said: "I have done my job," the young ogre, Punnaka, replied: "Do not be afraid.

Firmly hold on to the tail of my horse. This will be the last time for you to see the world while you are living." (Verse 196). Vidhura boldly retorted: "I have done no evil that would lead to the woeful states. Why should I be afraid." From this word of the minister, it is clear that the minister had decided to sacrifice his life.

All this points to the fact that Vidhura's truthfulness contained some element of taking risk of life and was thus not inferior to Sutasoma's. It should be concluded that it was, if not superior, of the same class as that of Sutasoma.

Moral Lesson

The unique feature of this Perfection of Truthfulness in contrast to the previous ones is that it possesses the power to have one's desire fulfilled because of the truth uttered. In the Sutasoma Jataka (verse 62) also it is said: "Of all the tastes which prevail on this earth, the taste of truth is the sweetest." Therefore one should exert great efforts in order to enjoy the delicious taste of truth.

Here ends the Chapter on the Perfection
on Truthfulness.

(h) The Perfection of Resolution (Adhitthāna Pāramī)

The Pali word *adhitthana* is usually translated 'resolution'. (Then the author goes on to explain the Myanmar word ဆာတ်တည် which is a translation not only of *adhitthāna* but also of *samādāna* used in observing precepts. As the author's explanation, though elaborate, is chiefly concerned with the Myanmar word, we left it out from our translation.) If one fulfils *adhitthāna* as a Perfection, one has to establish it firmly and steadfastly in one's mind. That was why when the Bodhisatta Sumedha reflected on *Adhitthāna Pāramī*, he likened it to a rocky mountain which is unshaken by strong winds remaining firmly rooted at its own place.

From this comparison, it is clear that *adhitthana* means bearing in mind without wavering at all as regards what one is determined to do. Therefore if one intends to attain the knowledge of the Path and Fruition or Omniscience (i.e.. if one is determined to become a Buddha) one's determination to practise for achieving them must be borne in mind as firmly as a rocky mountain.

Various Resolutions

Resolution' has thus been likened to an unshaken mountain and there are various kinds of resolution as described in the texts.

Resolution concerning Uposatha

The *Uposathakkhandhaka* of the *Vinaya Mahāvagga* mentions three kinds *Uposatha*: *Saṅgha Uposatha*, *Gaṇa Uposatha* and *Puggala Uposatha*. *Saṅgha Uposatha* is the one that is observed at the meeting of minimum four bhikkhus in a *sima* on full-moon and new-moon days. There the *Patimokkha* is recited by one bhikkhu to whom others listen respectfully. Such an observance is also called *Sutt'uddesa Uposatha* (*Uposatha* observance with a brief recitation of the Text of the disciplinary rules).

If there are only two or three bhikkhus, they observe *Gaṇa Uposatha* because the word *Saṅgha* is used for a meeting of at least four bhikkhus; when there are only two or three bhikkhus the word *gaṇa* is used. If the number of bhikkhus is three in a *Gaṇa Uposatha* a motion is put first and if it is two, no motion is needed. Then each of the bhikkhus declares in Pali that he is free from any offence. Therefore it is also known as *Parisuddhi Uposatha* (*Uposatha* meeting where bhikkhus declare their individual purity).

If there is only one bhikkhu, he observes *Puggala Uposatha*. But before doing so, he should wait for other bhikkhus to join him provided there is still time. When the time has passed without other bhikkhus arriving, he is to observe the *uposatha* alone. The Buddha had enjoined that he is to resolve: "Today is my *uposatha* day." This

means that he is mindful of this day constantly. Such an uposatha is known as **Adhitthāna Uposatha** (Uposatha kept firmly in one's mind.) This is the resolution concerning uposatha.

Resolution concerning the robe

Bhikkhus are required to perform **adhitthana** or **vikappana** concerning the robe within ten days after its acquisition. If the robe is kept more than ten days without performing either, it is to be discarded according to the Vinaya. The bhikkhu concerned also commits thereby a **pacittiya** offence: Therefore within ten days of its acquisition, one must resolve saying, "I undertake to put on this robe." Then the robe is not to be discarded and he does not commit the offence. Resolution concerning the robe means making up one's mind firmly to use the robe either as a lower garment, or an upper garment or an outer garment or for general use. (Pathama Sikkhāpada, Nissaggiya cīvara Vagga, Vinaya Pārajika.)

Resolution concerning the bowl

Similarly, when a bhikkhu acquires a bowl he should resolve within ten days of its acquisition, saying: "I undertake to use this bowl." If he does not do so in ten days he has to discard it as required by the Vinaya. He also commits a **Pācittiya** offence. Resolution concerning the bowl means determining firmly that "this receptacle is my bowl."

Adhitthāna in these three cases is used as a technical term belonging to the Vinaya. It has nothing to do with the following three cases.

Resolution concerning Jhāna

In the case of Jhana, when for instance, the First Jhana has been attained, one should cultivate and develop it in five ways of **vasībhāva**; so it is said in the **Pathavikasina Niddesa** and in other places of the **Visuddhi Magga**. **Vasībhāva**, a Pali word, means 'mastery'. So five way of

vasibhava are five kinds of mastery. When the First Jhāna has been attained one is to continue practising it until one gains complete mastery of the Jhāna in all five kinds.

The first kind is avajjana, 'reflection', i.e., reflection as to what factors are contained in his jhana and as to which factor is of what character. At the beginning, he does not discern them easily. There may be a delay, for he is not yet skilled in reflecting. As he gains experience, he discerns them more easily. Then he is said to be endowed with mastery of reflection.

The second kind is samapajjana, 'absorption', Jhana consciousness being absorbed into the stream of one's consciousness, (i.e., Jhāna consciousness continuously arising in the stream of one's consciousness). After mastering reflection he has to gain mastery of absorption. He can do so by repeatedly developing the Jhana he has attained (just as by repeatedly reciting, one can master the literary piece that one has learnt by heart). If he tries for absorption before attainment of such mastery, Jhāna consciousness does not arise easily in the stream of one's consciousness. This becomes easier only after mastering the development of Jhāna. Then he is said to be endowed with mastery of absorption.

The third kind is adhitthana, 'resolution', i.e., determining as to how long he wants to remain in Jhana. If he tries to determine the duration of absorption before mastery of resolution, Jhāna consciousness may occur for either longer or shorter period than that of his determination. Suppose he resolves, "Let Jhāna consciousness constitute my stream of consciousness for one hour," the Jhana attainment may break off before or after one hour. This is because he is not yet skilled in making resolution. Once he is skilful enough he can remain in Jhāna for the exact length of the time he has resolved. Then he is said to be endowed with mastery of resolution.

The fourth kind is vutthāna, 'rising from Jhāna'. (Rising from Jhana means change of Jhana consciousness to life-continuum, bhavanga-citta.) Mastery of rising from Jhana at the exact time of his determination is called vutthāna-vasibhāva.

The fifth kind is paccavekkhanā, 'reviewing', i.e., recollecting all the factors contained in the Jhāna. In thus recollecting, as in the kind of āvajjana, they do not become manifest to him easily for lack of mastery on his part. Only when he gains mastery, they become manifest more easily. (Reflection, āvajjana, is a stage in the process of reviewing, paccavekkhanā-vīthi, and reviewing, paccavekkhanā; is the stage that immediately follows the stage of reflection. If he has mastered āvajjana, he has mastered paccavekkhanā as well. Therefore he who is endowed with mastery of reflection is endowed with mastery of reviewing; so it is stated in the texts.)

Among the five kinds of mastery, what we are concerned with here is adhiṭṭhāna-vasībhāva, 'mastery of resolution'.

Resolution concerning Iddhi

The Iddhividha Niddesa of the Visuddhimagga enumerates ten kinds of Iddhi, supernormal power.

- | | |
|----------------------------|--------------------------|
| (1) Adhiṭṭhāna Iddhi, | (6) Ariya Iddhi, |
| (2) Vikubbana Iddhi, | (7) Kammavipākaja Iddhi, |
| (3) Manomaya Iddhi, | (8) Puññavanta Iddhi, |
| (4) Nānavipphāra Iddhi, | (9) Vijjāmaya Iddhi, and |
| (5) Samādhivipphāra Iddhi, | (10) Sammāpayoga Iddhi. |

(Iddhi as a Pali word 'means accomplishment-gaining one's wish. In Myanmar it means supernormal power.)

(1) Adhiṭṭhāna Iddhi: Power concerning resolution; when, for instance, one resolves: "Let there be a hundred or a thousand images of myself," then the images appear miraculously and their number is exactly what one has determined. (It is the power to project one's images without oneself disappearing. The images may or may not be in one's original posture.)

(2) Vikubbana Iddhi: Power concerning transformation of oneself into the form of a naga or of a garula. (Vi means 'various' and kubbana 'making'. It is the power to make oneself assume various forms as one wishes.)

(3) **Manomaya Iddhi**: Power concerning creation of mind-made image, i.e. to create a miniature image of oneself inside own body. **Manomaya** means 'mind-made'. (It is neither the projection of images as in the case of **Adhitthana Iddhi** nor the transformation of one's form as in the case of **Vikubbana Iddhi**. It is the power to create a miniature image of oneself inside own body.)

(4) **Nānavipphāra Iddhi**: Power concerning miraculous phenomena due to the influence of imminent supramundane wisdom. This power should be understood from the stories of the Venerable **Bākula** and others.

Bākula Thera

The story of **Bākula** occurs in the commentary on the **Etadagga Vagga**, **Ekaka Nipāta** of the **Anguttara Nikāya**. The following is an extract in brief from the same story.

Bākula was son of a wealthy man of **Kosambi**. The day his birth was celebrated the infant was taken to the River **Yamunā** for ceremonial bath and was swallowed by a fish. The fish feeling very hot in the stomach swam away. On its arrival at **Baranasi**, a certain fisherman caught it and hawked it in the city. The wife of a wealthy man of **Bārāṇasī** bought the fish and when its stomach was cut open, a beautiful baby was found inside the fish. Since she had no child of her own and was longing for one, she was extremely delighted saying to herself: "This is my very own."

When the strange news reached the natural parents of **Kosambī**, they hurried to **Baranasi** to claim their son. But the lady of **Bārāṇasī** refused to give him back, saying: "The baby came to us because we deserve him. We cannot return him to you." When they went to court to settle the dispute, the judges gave their verdict that the baby equally belonged to both pairs of parents. In this way, the baby had two mothers and two fathers, on account of which he was named **Bakula**. (**Bā** = two, **kula** = family; hence a boy of two families.)

It was a miracle that the boy was harmless though he was swallowed up by a fish. The miracle was due to the power of the Arahattamagga Nāṇa and was certainly to be attained by Bakula in that very existence. (Or may be it was due to the influence of the glorious Parami Nana that was inherent in the boy and that would enable him to attain without fail the Arahattamagga Nāṇa in that very life.) Such power is said to be Nānavipphāra Iddhi.

Saṅkicca Sāmaṇera

Saṅkicca Sāmaṇera was conceived by the daughter of a householder of Sāvatti. The mother died when she was about to give birth to the baby. While her body was being cremated it was pierced with iron spikes so that the better it might burn. A spike hurt the baby's eye and the baby cried. Knowing that the baby was still alive, people took the body down from the funeral pyre, cut open the stomach and took out the baby. The baby grew up in due course and at the age of seven became an Arahāt.

The boy's miraculous escape from death was also attributed to the power of the Arahattamagga Nāṇa. (Or it was attributed to the influence of the power of the boy's inherent Pāramī Nāṇa that helped him attain the Arahattamagga Nāṇa.)

(5) Samādhivipphāra Iddhi: Power by the influence of concentration. The miraculous phenomenon that occurs when one is about to enter upon or is entering upon or has just entered upon Jhāna is due to the influence of samādhi. The power that causes such a miracle is called Samādhivipphāra Iddhi. With reference to this power the Visuddhimagga narrates a number of stories beginning with the story of Sāriputta, which alone will be reproduced here.

Sāriputta Mahā Thera

One day while the Venerable Sāriputta was staying with the Venerable Moggallāna at a gorge called Kapota,

he had his head newly shaven and engaged himself in Jhāna in an open space during a moonlit night. When a mischievous ogre came with a friend of his and seeing the Mahā Thera's cleanly-shaven, shining head, became desirous of striking it with his hand. His friend advised him not to do so; yet he struck the Mahā Thera's head with all his might. The blow was so hard that the sound of it roared violently like thunder. But the Mahā Thera felt no pain as the power of samadhi pervaded throughout his body.

(6) Ariya Iddhi: When Ariyas (Noble Ones) desire to contemplate on loathsome objects as though they were unloathsome or on unloathsome objects as though they were loathsome, they can do so. Such power of Ariya to contemplate on any object in whatever way they wish is called Ariya Iddhi (Power of Noble Ones.)

(7) Kammavipākaja Iddhi: Creatures like birds fly in the sky. To possess that ability to fly they do not have to make any special effort in the present life. It is a result of what they did in past existences. Devas, Brahmas, the first inhabitants of the world and Vinipatika Asuras have also the ability to move about in space. The power to perform such feats is Kammavipākaja Iddhi.

(8) Puññavanta Iddhi: Cakkavattis (Universal Monarchs) and the like can travel in space. They can do so because they have accumulated merits for themselves. Those who accompany the Universal Monarch in his aerial travels can do so because they are associated with the monarch who is the real possessor of merits. The riches and luxuries that belonged to such wealthy persons as Jotika, Jatila, Ghosaka, Mendaka and others are also Puññavanta Iddhi.

(The difference between Kammavipākaja Iddhi and Puññavanta Iddhi is this: Kammavipākaja Iddhi is the power not due to one's deeds done in the present life but due to one's deeds done in the past; it accompanies one's birth. Puññavanta Iddhi is due not only to one's past deeds but also due to one's present efforts made in

support of those deeds. It does not accompany one's birth; it becomes full and operative only when supported by one's deeds of the present life. To illustrate: to the Cakkavatti, the Treasure of Wheel does not arise at his birth. It arises only when he has observed certain precepts and fulfilled special duties of a Universal Monarch. So this particular power is due not entirely to one's past deeds but also due to one's present supporting efforts.)

(9) Vijjāmaya Iddhi: Aerial travels and such feats by Vijjadharas (Bearers of magical knowledge). (The power acquired by means of the art of specially contrived mantras, medicine etc.)

(10) Sammāpayoga Iddhi: the power that accrues from various accomplishments. (The scope covered by this Iddhi is vast. The Path and Fruition that are attained as a result of proper endeavours is the highest form of Sammapayoga Iddhi. In short, all accomplishments that result from learning arts and crafts, the three Vedas, the three Pitakas or (to say the least,) from agricultural activities such as ploughing, sowing etc. are all Sammapayoga Iddhi.)

Of these ten Iddhis, the first, Adhiṭṭhāna Iddhi, is the power of resolution to project images of oneself by the hundred or by the thousand—the power possessed by the Venerable Cūla Pathaka and others. Ordinary people who are not possessors of such power make similar resolutions; but because they lack the basic factor of Jhāna or Samādhi, they do not realize what they have resolved; on the other hand, possessors of such power have their resolution fulfilled because their Jhāna or Samādhi is strong enough to help them.

Adhiṭṭhāna preceding Nirodhasamāpatti

When an Anagami or an Arahant who is endowed with all eight samapattis is about to enter upon Nirodhasamapatti, he resolves thus: “During the period of my absorption in the samapatti, let no destruction befall my belongings that are kept apart from me. If the Sangha wants my presence, may I be able to rise from my samā-

patti before the messenger comes to me, Promptly may I be able to do so when the Buddha summons me." Only after resolving thus he enters upon samapatti.

In accordance with his resolution, during the period of his absorption in the samāpatti, his personal effects kept apart from him cannot be destroyed by the five kinds of enemy. When the Sangha wants him during that very period, he has already arisen from his samāpatti before the messenger's arrival. No sooner has the Buddha called for him than he emerges from his samapatti. No damage can be done by the five enemies to his possessions such as robes etc. that are on his body because of the power of his samapatti even though he has not resolved previously for their safety.

Three kinds of Adhiṭṭhāna

Resolution is of three kinds according to context:

(1) Pubbanimitta Adhiṭṭhāna (Resolution made so that portending signs appear before something happens);

(2) Āsisa Adhiṭṭhāna (Resolution made so that one's dream comes true); and

(3) Vata Adhiṭṭhāna (Resolution made so that one's duties are fulfilled).

Pubbanimitta Adhiṭṭhāna

This kind of Adhiṭṭhāna may be understood from the Campeyya Jātaka of the Vīsati Nipāta and other stories. The extract from the Campeyya Jataka in brief is: When the Naga King Campeyya told his queen Sumana that he would go to the human abode to observe precepts, the queen said: "The human abode is full of dangers. If something happens to you by which signs should I know?" The Nāga King took her to the royal pond and said: "Look at the pond. Should I be caught by an enemy, the water will become dark. Should I be caught by a Garula, the water will boil. Should I be caught by

a snake-charmer, the water will turn red like blood." After that the Nāga King left for the human abode to observe precepts for fourteen days.

But the king could not return home even after about a month, for he was caught by a snake-charmer. Worried about his safety, the queen went to the pond and saw the surface of the water red like blood.

This resolution of the Nāga King Campeyya is Pubbanimitta Adhitthāna because he made the firm determination beforehand for the appearance of portending signs.

Similarly, according to the Introduction to the Jataka Commentary, when Prince Siddhattha renounced the world, he cut off his hair and threw it up into the sky resolving: "May this hair remain in the sky if I would become enlightened; if not let it fall back to the ground." The hair hanged in the sky like a festoon. This resolution, too, made to know in advance whether or not he would become a Buddha is Pubbanimitta Adhitthana.

Again, after six years of strenuous asceticism, when he had eaten the milkrice offered by Sujata on the bank of the Neranjara, he set the golden bowl afloat on the river with the resolution; "If I would become a Buddha, may this bowl go upstream; if not may it go downstream," and the bowl went upstream until it reached the Nāga King Kāla. The resolution in this account also is a Pubbanimitta Adhitthāna.

Similarly, any resolution made in the world to know beforehand by portent whether one's wish will be fulfilled or not is Pubbanimitta Adhitthana. This kind of Adhitthana is still practised today and is thus well known. Some people are used to lifting the stone placed at a famous pagoda or at a nat (spirit) shrine after resolving: "If my plan would materialise, may the stone be heavy; if not may it be light," or vice versa. After lifting the stone they read the omen whether they would succeed or not from the feel of the stone's weight.

(2) *Āsisa Adhitthāna*

Asisa Adhitthana is a resolution made so that one's wish gets fulfilled. This kind of resolution may be known from the *Vidhura Jataka*.

(When *Vidhura* the Minister was about to be taken away from King *Korabya* by *Punnaka* the Ogre as he had won the game of dice) It is stated in the commentary on verse 197 of this particular *Jataka*: Having valiantly thundered, "Of death I am not afraid," *Vidhura* resolved: "May my lower garment not go off against my wish." Reflecting on his Perfections, he tightened his garment and followed *Punnaka* by catching hold of the tail of his horse fearlessly with the dignity of a lion-king. This resolution made by *Vithura* is *Āsisa Adhitthāna*.

In the *Nalapana Jataka* of the *Sīla Vagga*, *Ekaka Nipāta*, eighty thousand monkeys headed by their king, the Future Buddha, found it difficult to drink the water from a pond that was protected by a wild water-demon. The monkey king then took one of the reeds that grew around the pond, made an asseveration that the reed be rid of the joints and blew air into it. The reed became hollow throughout with no joints. He thereby made it possible for his followers to drink the water through the hollow reeds. But there were too many monkeys and the king was unable to provide each with a hollow reed. So he resolved: "Let all the reeds around the pond become hollow." This resolution made by the monkey king to fulfil his wish to let the monkeys drink the water individually is *Āsisa Adhitthāna*.

In the *Kukkura Jātaka* of the *Kurunga Vagga*, *Ekaka Nipata*, it is mentioned that leather straps of the chariot of King *Brahmadatta* of *Baranasi* were gnawed by the dogs bred in the inner city. Under the wrong impression that the leather-eating dogs were owned by the citizens living in the outer city, royal servants chased to kill them. So the dogs dared not live in the city and gathered at a cemetery. Knowing the true reason of the trouble and realizing that the leather straps of the royal chariot could

have been eaten only by the dogs of the inner city, the leader of the pack, the Bodhisatta, asked them to wait while he went to the palace. While he entered the city, he concentrated his thoughts on Perfections, and diffusing his metta he resolved: "May nobody be able to hurl stones or sticks at me." This resolution, too, made to fulfil his wish that the dogs of the outer city might be safe from harm is *Āsisa Adhitthāna*.

In the *Mātaṅga Jātaka* of the *Vīsati Nipāta*: During the reign of King Brahmadatta of *Bārāṇasī*, the Bodhisatta was born into a lowly caste of *candala* and named *Mātaṅga*. The daughter of a wealthy man of *Bārāṇasī* was named *Dittha Maṅgalikā* because she believed in auspiciousness of pleasant sights. One day she went to a garden to amuse herself with her maids. On the way she saw *Mātaṅga* who came into the city. Though he kept himself aside as he was of a low birth, the sight of his person aroused displeasure in *Dittha Maṅgalikā*, who therefore returned home thinking that it was not an auspicious day for her. Her followers were also annoyed. Saying, "Because of you, we will have no fun today," they beat him until he became unconscious; thereafter they departed. When *Matanga* regained consciousness after a while he said to himself, "These people of *Dittha Maṅgalikā* have tortured an innocent man like me." Then he went to the house of *Dittha Maṅgalikā*'s father and lay at the entrance with a resolution, "I will not get up until I win *Dittha Maṅgalikā*'s hand." This resolution of *Matanga* made to humble *Dittha Maṅgalikā*'s pride is also *Āsisa Adhitthāna*.

In the *Commentary* on the *Mahāvagga* of the *Vinaya*, too, it is said thus: Just after his Enlightenment, the Buddha stayed for seven weeks at seven different places in the vicinity of the Bodhi tree spending a week at each place. At the end of the last seven day's stay at the foot of a *rajayatana* tree, the brothers *Tapussa* and *Bhallika* came to him and offered some cakes. The Buddha considered how to accept the offer of cakes. (The bowl offered by *Brahma Ghatikāra* disappeared the day the Buddha accepted the milkrice offered by *Sujatā*.) Then the four *Deva Kings* presented the Buddha with four emerald bowls. But the

Buddha refused to take them. The Deva Kings then offered the Buddha four stone bowls having the colour of kidney-beans. To strengthen their faith, the Buddha accepted the bowls and resolved, "May the bowls merge into one." Then the bowls became one with four concentric brims. This resolution of the Buddha also is *Āsisa Adhiṭṭhāna*.

Difference between *Adhiṭṭhāna* and *Sacca*

It seems that *Pubbanimitta Adhiṭṭhāna* and *Asisa Adhiṭṭhāna* of this section on *Adhiṭṭhāna* and *Ichāpūraṇa Sacca* of the section on *Sacca* are one and the same because all these are concerned with fulfilment of one's wish.

With regard to *Ichāpūraṇa Sacca*, when *Suvanna Sama's* mother, father and Goddess *Bahusundari* made their respective resolutions they all wished the disappearance of the poison of the arrow that struck *Suvanna Sama*; with regard to *Pubbanimitta Adhiṭṭhāna*, too, when the *Bodhisatta* made his resolution throwing up his cut-off hair to the sky, he had wished that the hair would hang in the sky if he would become a Buddha; with regard to *Asisa Adhiṭṭhāna*, too, when *Vidhura* made his resolution, his wish was to keep his dress intact. The connection of these resolutions with their respective wishes makes one think that they all are the same. That is why some people nowadays combine the two words, *Sacca* and *Adhiṭṭhāna*, into one, saying, "We perform *Sacca-adhiṭṭhāna*."

In reality, however, *Sacca* is one and *Adhiṭṭhāna* another of the ten Perfections. Therefore they are two different things and their difference is this: as has been said before, *sacca* is truth whether it is of good or evil nature. A wish based on that truth is *Ichāpūraṇa*. But when one's wish is not based on some form of truth, the determination made of one's own accord to have one's wish fulfilled is *Adhiṭṭhāna*.

To explain further: In the *Suvanna Sāma Jātaka* when his parents made an asseveration, they said, "Sama has formerly practised only righteousness" (which is the basic truth). And they added: "By this truthful saying, may his

poison vanish" (which is their wish). Thus expressing the wish based on what was true is Icchāpūrana Sacca.

When the Bodhisatta threw up his cut-off hair to the sky resolving, "If I should become a Buddha may the hair remain in the sky," he did so without any basis of truth. His truthfulness was made for portending signs which would let him know beforehand of his coming Buddhahood.

The resolution made by Vidhura when he was about to follow Punnaka by holding on to the tail of his horse, "May my dress remain intact," is also Āsīsa Adhitthāna because it has no truth as a basis and is therefore a mere determination of his wish, Āsīsa Adhitthāna.

Thus the difference between Sacca and Adhitthāna lies in the presence or absence of the basis of truth.

These habits and practices include those of a bull (gosīla and govata): cattle eat and discharge faeces and urine while standing; in imitation of cattle some ascetics (during the lifetime of the Buddha) did the same, believing wrongly that by so doing they would be purified and liberated from samsara. (That is not to say that cattle had that wrong view, but only those ascetics who imitated cattle had.) This practice (vata) is connected with evil.

But Adhitthāna has nothing to do with such wrong practices, for it belongs to the noble practice of Perfection. Here vata refers to observances of such noble practices as generosity, morality, etc. When one resolves to observe these Practices, such an action may be termed Vata Adhitthana, but mere resolution and mere designation do not mean fulfilling the Perfection of Resolution. The reason is that Adhitthāna does not belong to the past nor does it belong to the present. One fulfils the Perfection of Resolution when one observes in the future exactly as one has resolved firmly now. However ardently one resolves at present, if one fails to observe later, one's resolution is useless and meaningless.

This idea is expressed in the Kavilakkhaṇā Thatpon. A line in it reads to the effect that resolution should be compared to the horn of a rhinoceros, a beast which has but one horn, not two. Just as a rhinoceros has only one horn so should one stick to his resolution steadfastly and firmly, but not waveringly. This line of the Kavilakkhaṇā agrees with such saying as "yathā pi pabbato selo" as mentioned in the Buddhavaṃsa. Its meaning has been shown above.

The different resolutions as classified before such as Adhitthana concerning Uposatha, Adhitthāna concerning the robe and Adhitthāna concerning the bowl, cannot be included under Pubbanimitta Adhitthāna, Āsisa Adhitthāna and Vata Adhitthāna, for they are the resolutions made as required by the Vinaya rules. On the other hand, the Adhitthana of one of the five Vasībhāvas and the Adhitthāna that precedes Nirodhasamāpatti and that belongs to the ten Iddhis are Āsisa Adhitthānas.

The Future Buddhas and the Three kinds of Adhitthāna

Of these three kinds of Adhitthana, the Future Buddhas practise Pubbanimitta Adhitthāna and Āsisa Adhitthāna not for fulfilling the Perfection of Adhitthana, but for meeting some requirements under certain circumstances. On the other hand it is this Vata Adhitthāna that they practised to fulfil the Perfection of Adhitthāna that leads to the attainment of the Arahatta Magga Ñāṇa and Sabbaññuta Ñāṇa.

In order to mention a little of the way they practise (this particular Adhitthāna), here is an extract from the Cariyā Pitaka:

Nisajja pāsādavare evaṃ cintes' ahaṃ tadā
Yam kiñ ci mānusam dānaṃ adinnaṃ me na vijjati
Yo pi yāceyya maṃ cakkhum daḍeyyaṃ avikampito
Sariputta, when I was King Sivi I thought to myself
in the palace thus: "— Of the kinds of dana that
people give, "there is nothing that I have not
given. Should somebody ask for my eye, unshaken
I will give it to him."

By this, King Sivi meant to say that he had firmly resolved, "If someone comes to me today and begs for my eye, without hesitation I will offer it to him."

When Sakka in the guise of a Brahmin came to ask for one eye, true to his resolution, he gave away both eyes to him unhesitatingly. This resolution of King Sivi is with reference to Dāna.

In the Chapter on Bhuridatta's Practice, it is said:

Caturo ange adhiṭṭhāya semi vammikamuddhani
chaviyā cammena maṃsena nahāru atṭhikehi vā
yassa etena karaniyam dinnam yeva harātu so

This describes how the Naga King Bhuridatta resolved when he observed the precepts. It means: "Having resolved with regard to four components of my body, namely, (1) skin thick and thin, (2) flesh and blood, (3) muscles and (4) bones I lay on the top of the anthill. He who has some use for any of these four components, let him take it, for I have already made a charity of them." Wishing to promote his observance of the precepts, King Bhūridatta resolved, "I will guard my morality at the sacrifice of the four components of my body". This resolution of King Buridatta is in connection with Sila.

In the Campeyya Jataka of the Vīsati Nipāta, too, the Nāga King Campeyya went to observe the precepts after telling his queen of the signs that would show when he was in danger in the aforesaid manner; it is mentioned in the Commentary: "Nimittāni ācikkhivā cātuddasī uposatham adhiṭṭhāya nāgabhavanā nikkhamitvā tattha gantvā vammika-matthake nipajji", "Having told of signalling signs and having resolved to observe the precept on the fourteenth day of the new moon, Campeyya left the abode of Nagas for the human world and lay on the top of an anti-hill." This resolution of Campeyya was purely for observing Sila.

In all these stories, Dāna or Sila is one thing and Adhiṭṭhana is another thing. King Sivi's Dāna occurred the moment he gave his eyes, but his resolution took

place when he resolved to do so before the actual giving. Therefore the resolution came first and it was followed by the act of giving. In the case of Sīla observed by the Nāga Kings, too, the resolution was first and then came the act of observance of Sīla. In the secular affairs, too, it is natural to do things only after making up one's mind "I will do like this."

Prince Temiya's Adhitthana

The Future Buddha was once son of King of Kāsi and named Temiya. (He was so named by his father because on the day he was born it rained heavily in the whole country of Kāsi and people became wet and happy.) When the prince was one month old, while he was in the lap of his father, four thieves were brought to the king, who ordered them to be punished. The prince was shocked to see this and became sad, thinking: "What shall I do to escape from this palace."

The next day while he was staying alone under the white parasol, he reflected on his father's action and was scared to become king. To him who was pale like a lotus flower crushed by hand the guardian goddess of the parasol, his mother in one of his previous births, said: "Do not worry, son. If you want to escape from this royal residence, resolve to pretend to be dumb, deaf and mute. Your wish will be fulfilled." Then the prince made a resolution and acted accordingly.

For sixteen years the prince was tested by various means, but he remained firm without deviating from his resolution. Then the father ordered, "My son was really dumb, deaf and mute. Take him to the cemetery and bury him there."

Although he was variously tested and presented with difficulties for sixteen long years, he remained resolute like the example of a rocky mountain mentioned in the Buddhavaṃsa. His firm, unshaken determination is an act of tremendous resoluteness. Only when one fulfils one's Vata resolution with the kind of determination of Prince

Temiya with all might and valour and without wavering will one be carrying out the fulfilment of the Perfection of Resolution as observed by Bodhisattas.

Here ends the Section on Adhiṭṭhāna Pāramī.

(i) Perfection of Loving-kindness

(Mettā - Pāramī)

Three kinds of pema

Teachers of old have translated the word metta of metta parami into Myanmar ချစ်ခြင်း (love). Similarly, they translate pema also as love. 'Love' meant by metta is a specialised term while 'love' meant by pema is a general one. Therefore pema is divided into three :

- (1) tanhā pema,
- (2) gehasita pema, and
- (3) mettā pema.

Of there three :

(1) Tanhā pema is love between men and women and is generated by craving, greed; this love is called singara in books on rhetorics.

(2) Gehasita pema is attachment between parents and children, among brothers and sisters, and is based on living together in the same house. This kind of love is called vacchala in rhetorics.

Both tanhā pema and gehasita pema are not wholesome, the former is passion (tanhā rāga) while the latter greed (lobha).

(3) Mettā pema is loving-kindness or unbounded benevolence shown towards others for their well-being. This love is entirely free from attachment or desire to

live always together with others. People may be living poles apart and yet one is happy to hear that those living far away are prosperous. Such separation does not prevent one from feeling satisfied with their well-being. Therefore metta is pure and noble and has been called also Brahmavihara (Sublime Abode). That is to say, developing such love is living in a sublime state of mind. Not only mettā, but karunā (compassion), muditā (altruistic joy) and upekkhā (equanimity) are also Brahmavihara.

So Brahmavihāra comprises all these four virtues. They are also known as four Brahmacariya (Noble Practices). (Another name for Brahmavihara is Apamaññā, Ilimitables, for they are the mental qualities to be developed and extended towards all beings whose number is limitless.)

It should be carefully noted that development of loving-kindness is not development of impure tanhā pema and gehasita pema, but that of pure and noble mettā pema. How to develop metta will be shown later.

Mettā and adosa

Mettā is a reality which exists in its ultimate sense (Paramattha). But when ultimate realities are enumerated metta is not shown as a separate item, for it is covered by the term adosa cetasika (mental concomitant of hatelessness) which has wide connotation. Mettā forms a part of that mental concomitant of adosa.

To explain further: According to the Abhidhammattha Sangaha, adosa cetasika is associated with 59 sobhana citta. Whenever these 59 citta arise there arises adosa cetasika, too. Adosa can contemplate various objects, but mettā can have only living beings as its object. In performing different acts of Dāna or observing various kinds of Sila there invariably arises adosa. But each time adosa arises in this way, it is not necessarily mettā. Only when one contemplates living beings with the thought "may they be well and happy", wishing their prosperity, can adosa cetasika be called mettā.

With reference to the aforesaid Khantī Pāramī (Perfection of Forbearance), too, khantī may mean adosa cetasika, but not all adosa cetasikas are khantī; when one is wronged by others one restrains oneself from showing dosa (hate or anger) to them, and it has been discussed that only such adosa should be taken as khantī. Similarly, not all adosa should be taken as metta, but only that adosa that arises in the form of goodwill towards other beings should be.

528 kinds of mettā

With reference to metta, people say that mettā is of 528 kinds. But in reality it is not so. It should be noted people say so because according to the Patisambhidāmagga there are 528 ways of developing mettā.

Of the 528 ways, five are anodhisa, without specifications of beings. They are:

- (1) sabbe sattā (all beings),
- (2) sabbe panā (all living things),
- (3) sabbe bhūtā (all existing creatures),
- (4) sabbe puggalā (all persons or individuals), and
- (5) sabbe attabhāvapariyāpannā (all those who have come to individual existences.)

When one directs one's thought to all beings that exist in the 31 planes of existence in any one of these five ways, they all are embraced without any one of them being left out. Since there is none who is not covered by these five ways, these five are called five anodhisas. (Or also called five anodhisa individuals.) Odhi of anodhisa means 'boundary', 'limit'. Hence anodhisa is 'having no limit.'

(The next paragraph on the usage of 'satta' and 'puggala' deals only with the meaning of those words in Myanmar; it is therefore left out from our translation.) When mettā is directed towards beings who are specified, the classification is as follows:

- (1) *sabbā itthiyo* (all females)
- (2) *sabbe purisā* (all males)
- (3) *sabbe ariyā* (all noble persons, ariyas)
- (4) *sabbe anariyā* (all ignoble persons, those who have not yet attained the state of ariyas)
- (5) *sabbe devā* (all Devas),
- (6) *sabbe manussā* (all humans), and
- (7) *sabbe vinipātikā* (petas belonging to miserable states).

Each of these seven belongs to a separate category of beings and they are accordingly called *odhisa* (or seven *odhisa* beings).

In this way there are twelve kinds of beings, five *anodhisa* (unspecified) and seven *odhisa* (specified), to whom *metta* should be directed.

How *metta* is directed to these twelve categories of beings is taught as follows:

- (1) *averā hontu* (may they be free from enmity),
- (2) *abyāpajjā hontu* (may they be free from ill will.)
- (3) *anīghā hontu* (may they be free from unhappiness) and
- (4) *sukhī attānaṃ pariharantu* (may they be able to keep themselves happy).

When *mettā* is suffused in these four ways on each of the above twelve categories of persons, the modes of suffusing *mettā* become 48 in number. There is no mention of directions in these 48 modes.

When the four cardinal points, the four subordinate points and the upward and downward directions are mentioned in each of these 48 modes, there will be 480 modes all together: "May those beings in the east be free from enmity, be free from ill-will, be free from suffering and

may they be able to keep themselves happy." In this way beings in other directions also should be suffused with mettā thus the number of modes of suffusing mettā become 480.)

If 48 modes of suffusing without mention of directions are added to those 480 modes, the total becomes 528.

These 528 modes of suffusing mettā are named briefly "suffusion of metta" by teachers of old and composed as a traditional prayer. If one desires to suffuse metta in the first way in Pali one should do so by reciting "sabbe sattā averā hontu" (May all beings be free from enmity.' Repeating in this way continuously means development of mettā. If one desires to do so in the second way in Pali one should recite "Sabbe sattā abyāpajjā hontu" (May all beings be free from ill-will). Repeating in this way continuously also means development of mettā. (In this manner all the 528 ways of suffusing mettā should be understood.)

The development of metta in these 528 ways as shown above is taught in the Patisambhidāmagga and well-known. In that Text there is no mention of development of karuna, muditā and upekkhā at the end of that of mettā.) But nowadays suffusion of metta as published in some books contains at the end of development of metta (a) dukkha muccantu, may they be free from suffering, which is development of karunā, (b) yathā laddha sampattito māvigacchantu 'may they not suffer loss of what they have gained', which is development of mudita, and (c) kammassaka, 'they have their deeds, kamma, as their own property; each being is what his or her kamma makes', which is development of upekkha. They are included by ancient teachers so that those who wish to develop karunā, muditā and upekkhā may do so by taking development of mettā as a guide.

Therefore if one desires to develop karuna one should incline one's thought towards living beings like this: Sabbe sattā dukkhā muccantu, 'May all beings be free from suffering'; if one desires to develop muditā: Sabbe: sattā yathā laddha sampattito māvigachhantu, 'May all beings not suffer

loss of what they have gained'; if one desires to develop upekkhā: Sabbe sattā kammaṣakā, 'All beings have their deeds, kamma, as their own property.'

But this does not mean that only this way as mentioned in the scriptures should be adopted but not others. Because for converging all beings without any classification, there are not only terms like sattta, pāṇa, bhūta, puggala and attabhāva-pariyāpannā, but there are such words as sariri, dehi, jiva, paja, jantu, hindagu, etc. To suffuse beings with the thought Sabbe sariri avera hontu, 'May all those having bodies be free from enmity', etc. is also to direct metta towards them.

The number of ways to direct metta is also given as four in the Patisambhidāmagga. But there are other ways as well, for instance, Sabbe satta sukhino hontu, 'May all beings be happy: Sabbe sattā khemino hontu, 'May all beings be secure', and such thoughts are also metta. The fact that suffusing beings with one's metta by using other Pali words and by adopting other ways also constitutes development of real mettā is evidenced by the Metta Sutta.

Development of mettā according to the Metta Sutta

The Metta Sutta was delivered by the Buddha in connection with forest-dwelling bhikkhus and was recited at the Councils and preserved in the Sutta Nipāta and the Khuddaka Pāṭha. The Sutta first describes fifteen virtues which those desirous of developing metta should be endowed with. These fifteen are known in Pali as fifteen Mettāpubbabhāga, i.e. virtues to be endowed with before developing mettā.

The Sutta says :

He who is clever in what is noble and profitable and who desires to abide contemplating Nibbana through his wisdom — Nibbāna which is peaceful and blissful—should endeavour to be endowed with the following:

- (1) ability to execute what is good,
- (2) uprightness in conduct,
- (3) total straightforwardness,
- (4) being receptive to the words of the wise,
- (5) gentleness in manners,
- (6) having no conceit,
- (7) being easily contented with what one has,
- (8) being easy to support,
- (9) not being burdened by unnecessary cares and duties,
- (10) frugal living (i.e. not being saddled with too many personal belongings for one's travel; a bhikkhu should travel light only with his eight requisites just as a bird flies taking with it only its wings),
- (11) having calm and serene sense-faculties,
- (12) mature wisdom with regard to faultless things,
- (13) modesty in one's deeds, words and thoughts,
- (14) having no attachment to one's supporters male or female, (which is particularly concerned with bhikkhus as the Sutta is originally meant for them. Lay people also should not have attachment to friends),
- (15) not doing even the slightest deed that would be reproved by the wise.

The Sutta explains how to develop metta after becoming endowed with these fifteen virtues saying, "Sukhino vā khemino hontu, sabbasattā bhavantu sukhittā" etc.

How to develop metta as taught in the Metta Sutta should be briefly noted as follows:

(a) Sabbasangāhika mettā, 'Metta developed in an all inclusive manner covering all beings,'

(b) Dukabbhāvanā mettā, 'Metta developed by dividing beings into two groups', and

(c) Tikabhāvanā mettā, 'Metta developed by dividing beings into three groups.'

(a) Sabbasaṅgāhika mettā

Of these three ways of development of mettā, that of Sabbasaṅgāhika mettā is explained in Pali as suffusing thus: Sukhino vā khemino hontu, sabba sattā bhavantu sukhittā, If one wishes to develop mettā according to this explanation one should keep reciting and contemplating as follows :

- (1) Sabbe sattā sukino hontu, 'May all beings be happy physically',
- (2) Sabbe sattā khemino hontu, 'May all beings be free from dangers',
- (3) Sabbe sattā sukhittā hontu, 'May all beings be happy mentally'.

This is the development of Sabbasaṅgāhika mettā as taught in the Metta Sutta.

(b) Dukabhāvanā mettā

Dukabhāvanā mettā and Tikabhāvanā mettā are both likely to be confusing to those who do not know how to interpret the Pali text. (How one may get confused will not be explained lest it should cause more complications.) The Dukabhavana metta is developed as follows :

There are four pairs of beings, namely,

- (1) Tasa thāvara duka – the pair of frightened and unfrightened beings,
- (2) Ditthādittha duka – the pair of seen and unseen beings,
- (3) Dūra santika duka – the pair of far and near beings, and
- (4) Bhūta sambhavesi duka – the pair of Arahats and worldlings together with learners.

(1) Tasā vā thāvarā vā anavasesā sabbe sattā bhavantu sukhittā, 'May all those worldlings and noble learners who are frightened and may those Arahats who are un-

frightened, without exception, be happy both physically and mentally.' Contemplating thus is development of Tasa thavara duka bhāvanā mettā.

(2) *Diṭṭhā vā adiṭṭhā vā anavasesā sabbasattā bhavantu sukhittā*, 'May all those beings seen and unseen, without exception, be happy both physically and mentally.' Contemplating thus is development of *Diṭṭhādiṭṭha duka mettā*,

(3) *Dūrā vā avidurā vā anavasesa sabbasatta bhavantu sukhittatta*, 'May all these beings living afar and living near, without exception, be happy both physically and mentally.' Contemplating is development of *Dura santika dukabhavana metta*.

(4) *Bhuta va sambhavesi va anavasesā sabbasattā bhavantu sukhittatta*, 'May all these beings, who are Arahats, and those who are worldlings and learners, (or those who have been born and those who are still in the womb of their mothers), without exception, be happy both physically and mentally.' Contemplating thus is development of *Bhūta sambhavesī dukabhavana mettā*.

The above-mentioned four ways of development of metta is called dukabhavana metta, i.e., Metta developed after dividing beings into two groups.

(c) *Tikabhāvanā mettā*

This *Tikabhāvanā mettā* is of three kinds:

- (1) *Dīgha rassa majjhima tika* – the set of three of tall, short and medium beings,
- (2) *Mahantānuka majjhima tika* – the set of three of large, small and medium beings,
- (3) *Thūlānuka majjhima tika* – the set of three of fat, thin and medium beings.

(1) *Dīghā vā rassā vā majjhimā vā anavasesā sabbasattā bhavantu sukhittā*, 'May all those beings having

long bodies, those having short bodies and those having bodies of medium length, without exception, be happy both physically and mentally.' Contemplating thus is development of Dīgha rassa majjhima tikabhāvanā mettā.

(2) Mahantā vā anukā vā majjhimā vā anavasesā sabbasattā bhavantu sukhittā, 'May all those beings having big bodies, those having small bodies and those having bodies of medium size, without exception, be happy both physically and mentally.' Contemplating thus is development of Mahantānuka majjhima tikabhāvanā mettā.

(3) Thūlā vā anukā vā majjhimā vā anavasesā sabbasattā bhavantu sukhittā, 'May all those beings having fat bodies, those having thin bodies and those having bodies of medium build, without exception, be happy both physically and mentally.' Contemplating thus is development of Thūlānuka majjhima tikabhāvanā mettā.

The above-mentioned three ways of development of metta is called Tika bhāvanā mettā, i.e., Metta developed after dividing beings into three groups.

Since these three ways of development of mettā, namely, (a) Sabbasaṅgāhika mettā, (b) Dukabhāvana mettā and (c) Tikabhāvanā mettā are thoughts of loving-kindness, developed with the desire to see others attain prosperity and happiness, they are called Hitasukhāgamapattana mettā.

Similarly, thoughts of loving-kindness developed with the desire to see others free from misfortune and not suffering are called Ahitadukkhānāgamapattana mettā. This kind of metta is described in Pali:

Na paro param nikubbetha,
Nā' timaññetha katthaci naṃ kañ ci.
Vyārosanā paṭighasaññā,
Nā'nnamaññassa dukkham iccheyya.

The meaning is: 'May not one being deceive another; may not one despise another; may they not wish to cause suffering to one another by offending and hurting physically, verbally and mentally.' Contemplating thus is development of Ahitadukkhānāgamapattānā mettā.

It may be asked: "Why development of mettā is described not in one way only but in several different ways in the Paṭisambhidāmagga and the Metta Sutta?"

The answer is: The mind of a worldling roams about continuously from one sense-object to another. The mind in such a state cannot be kept steady on the object of mettā by adopting one means only. Steady concentration of the mind can be achieved by repeated change of method of contemplation. Therefore a variety of ways of developing mettā was taught by the Buddha. Sages of later times, too, were obliged to explain these different ways. (Or alternative explanation:) Those who develop mettā are of different basic aptitudes; for some anodhisa mettā method is more comprehensible; for some odhisa mettā method is more intelligible; for some mode of suffusing beings in different directions with mettā is more lucid; for some Sabbasangāhika means of the Metta Sutta is clearer; for some Dukabhāvanā is more suitable; still for some Tika-bhavana means is more appropriate. Since the different basic aptitudes of those who develop mettā require adoption of diverse means suitable for each individual, the Buddha had to teach these different methods and later teachers had to explain them fully.

The Bodhisatta's mettā

How the Bodhisatta had developed mettā (how he had fulfilled the Perfection of Loving-kindness) has been explained in the Suvannasama Jataka told in the Cariya Pitaka and the Mahā Nipāta (of the Jataka). The story as told in the Cariyā Piraka in brief is as follows: "Dear Sāriputta, when I was Suvannasama, living in the residence made ready by Sakka, I directed loving-kindness towards lions and tigers in the forest. I lived there being surrounded by lions and tigers, by leopards, wolves, buffaloes,

spotted deer and bears. None of these animals was frightened by me: nor am I frightened any of them. I was happy living in the forest as I was fortified with the powers of mettā."

From this passage we know nothing of Suvannasāma's family, birth, etc.; we know from it only of his noble and happy living without a trace of fear for the beasts in the forest, sustained by the virtues of his loving-kindness.

In the Mahā Nipāta, however, it is said that when the Bodhisatta Suvannasama was struck by an arrow, he asked: "Why did you shoot me with the arrow?" and King Piliyakkha replied: "While I was aiming at a deer, the deer that had come nearer to the point of the arrow fled, being frightened by you. So I was annoyed and shot you," Then Suvannasāma replied: "Na mam migā uttasanti, araññe sāpadānipi" "Seeing me, deer are not frightened; nor are the other beasts of the forest." He also said:

"O King, even kinnaras who with a very timid nature are living in the mountain of Gandhamādana, would joyfully come to me while they are roaming in the hills and forests."

From this Pali verse it is known that the Bodhisatta Suvannasama, living in the forest, directed metta towards all forest-dwelling animals including kinnaras and that he was accordingly loved by each and every animal in the forest.

In the list of eleven advantages that accrue by developing metta, one is: being loved by humans, Devas, demons and ghosts. But from the Suvannasama story we know that animals too love one who develops metta. (The eleven advantages of developing mettā have been shown in connection with the Navanga Uposatha in the Section on the Perfection of Morality). Of these eleven advantages, in connection with amanussanām piyo, 'love of Deva, demons and ghosts', the story of Visakha Thera is cited in the Brahmivihāra Niddesa of the Visuddhimagga.

The story of Visākha Thera

Visākha, a householder of Pātaliputta, having heard about Ceylon, was desirous of going to that country to devote himself to practice of Dhamma. After leaving his wealth to his family, he crossed over to Ceylon and became a monk at the Mahavihara. For five months he studied Dve Mātikā (the two books of concise Vinaya) and left the Mahavihara for a group of monastries which were suitable places for meditation. He spent four months at each monastery.

On his way to the hill-monastery called Cittala, Visākha came to a junction of two roads and while he was thinking which road to follow, the Deva of the hill guided him to the right direction. Accordingly he arrived at the monastery and stayed for four months there. After planning to go to another monastery the following day, he went to sleep. While he was thus sleeping, the spirit of an emerald green tree sat on a wooden plank at the edge of a staircase and wept. "Who is weeping here?" asked the monk. "I am the spirit of the emerald green tree, Sir," was the reply. "Why are you weeping?" "Because you are about to leave." "What advantage is there to you of my stay here?" "Your stay here makes the local Devas, demons and others show loving-kindness to one another. (Love prevails among them.) After your leaving, they will quarrel among themselves even using harsh words."

"If my stay here really helps you live happily as you have told", said the monk, "well, I will stay on for another four months." When the four months had lapsed, the monk was about to leave and the spirit wept again. In this way, the monk could not leave the place at all and passed into Nibbana at the same monastery of Cittala.

The story shows that those who receive metta not only love him who directs metta to them, but they show goodwill to one another under the influence of his mettā.

Loving-kindness of a hunter.

In the Mahā Hamsa Jātaka of the Asīti Nipāta, when the Bodhisatta, King of Hamsas, was caught in a snare, he suffered much from injury. At the instance of the Hamsa General, the repentant hunter picked up the Hamsa King tenderly and nursed him with loving-kindness to relieve his pain. Even the weals raised by the snare did not remain on his feet, which became normal with the veins, flesh and skin undamaged because of the power of the hunter's metta.

This is but a pertinent extract from the Mahā Hamsa Jātaka. The story in full may be learnt from the same Jātaka. Similar stories are told in the Pathama Cūla Hamsa Jātaka of the Asiti Nipāta, the Rohana Miga Jātaka and the Cūla Hamsa Jātaka of the Vīsati Nipāta. The power of mettā may be well understood from these stories.

Passion in the guise of loving-kindness

He who wants to direct his metta towards beings should be careful about one thing and this is not to have developed passion (rāga) in the guise of mettā as it is warned in the Netti Commentary: "Rāgo mettāyanāmukhena vañceti.", "Passion in the guise of loving-kindness is deceiving." In the Brahmavihāra Niddesa of the Visuddhi-magga, too, it is stated: "Extinction of anger means fulfilment of mettā, but arising of passion means destruction of mettā."

The meaning is: When a man directs his metta towards another whom he has shown anger, the anger disappears and there appears in him mettā which is goodwill. Therefore disappearance of anger leads to appearance of metta. If passionate attachment appears in him while he is thus developing genuine metta his genuine mettā fails. He has now been deceived by passion which assumes the semblance of loving-kindness.

As mettā is one of the ten perfections, it should be directed towards other beings until they return their good-

will. Therefore disappearance of anger leads to appearance of mettā. If passionate attachment appears in him while he is thus developing genuine metta his genuine mettā fails. He has now been deceived by passion which assumes the semblance of loving-kindness.

As mettā is one of the ten perfections, it should be directed towards other beings until they return their goodwill to oneself as par example the Bodhisatta Suvannasama and others. Not only is metta included in the ten Perfections, but included in the forty methods of Samatha meditation, which leads to attainment of Jhāna and Abhiññānas. Therefore Bodhisattas and virtuous men of ancient times developed mettā and with sharp and intense concentration attained Jhānas and Abhiññānas (which are called Appanā in Pali). To give illustrations of such an attainment while fulfilling the Perfections, the Seyya Jātaka, Abbhantara Vagga of the Tika Nipāta, and the Ekarāja Jātaka, Kalinga Vagga of the Catukka Nipāta, may be cited.

Seyya Jātaka

A synopsis of the Seyya Jātaka: King Brahmadatta of Bārāṇasī ruled righteously fulfilling his ten kingly duties. He gave alms, kept the five precepts, observed Uposatha morality. Then a minister who had committed a crime in the palace was expelled by the king from the kingdom. He went to the neighbouring country of Kosala and while serving the king there urged him to attack and conquer Bārāṇasī which, he said, could easily be done. King Kosala followed his suggestion, arrested and imprisoned King Brahmadatta, who put up no resistance at all, with his ministers.

In the prison, Brahmadatta directed his mettā towards Kosala, who had robbed him of his kingdom, and in due course attained mettājhāna. Because of the power of that metta the robber King Kosala felt burning sensations throughout his whole body as if it were burnt with torches. Suffering from particularly severe pain, he asked his ministers: "Why has this happened to me?" They replied: "O King, you suffer thus because you have imprisoned

King Brahmadata who is endowed with morality." Thereupon Kosala hurried to the Bodhisatta Brahmadata, begged for forgiveness and gave back his kingdom to Brahmadata saying: "Let your country be yours again." From this story it is clear that metta is conducive to attainment of Jhana.

Ekarāja Jātaka

The story of Ekaraja: Once upon a time, a minister serving King Brahmadata of Bārāṇasī committed an offence. The story thus begins with the same incident as that in the previous Seyya Jātaka. Both the Seyya Jātaka and the Ekarāja Jātaka runs like the Mahā Sīlava Jātaka of the Ekaka Nipāta. For the full story see the Mahā Sīlava Jātaka.

What is peculiar to the Ekarāja Jātaka is this: while King of Bārāṇasī was sitting in great state with his ministers in the courtyard, King Dubbhisena of Kosala had him tied and caged and then hung upside down above a doorstep in the palace. Having developed metta with the robber king as the object of his contemplation, Brahmadata attained Jhānas and Abhiññānas. He managed to release himself from bondage and sat crosslegged in the sky. Dubbhisena's body became burning hot and the heat was so intense that he rolled from side to side on the ground, grumbling: "It's so hot; it's so hot." Then he asked his ministers: "Why has this happened to me?" The ministers replied: "O King, you suffer very painfully like this because you have wrongly arrested and suspended upside-down the virtuous and innocent king." "In that case, go and quickly release him." Under this order royal servants promptly went where the king was only to see him sitting crosslegged in the sky. So they turned back and reported the matter to King Dubbhisena.

The Buddha's mettā

Once while members of the Sangha headed by the Buddha were travelling to Kusinara, Malla princes made an agreement among themselves that any one of them whom did not extend his welcome to the congregation would be punished. Accordingly, a Malla prince, Roja by name, who was a friend of Ananda's while he was a lay

man, extended his welcome with other Malla princes to the congregation. Thereupon Ānanda said admiringly to Roja that it was a great opportunity to do so as the congregation was under the Buddha's headship. Roja replied that he did so not because he had faith in the Triple Gem but because of the agreement made among themselves. Finding Roja's reply unpleasant Ananda approached the Buddha and told him of it. He also requested the Buddha to make Roja's mind more pliant. The Buddha then directed his thoughts of mettā exclusively to Roja who could not remain still at his residence and like a calf which has been separated from its mother came to the monastery where the Buddha was staying. With genuine faith in the Buddha arising in him, he paid homage to the Buddha and listened to his sermon, as a result of which he became a Sotapanna.

At another time, too, when members of the Sangha with the Buddha at its head entered the city of Rājagaha and went on alms-round, Devadatta, after consulting King Ajātasattu, sent Nālāgiri the Elephant, who was in must, to attack the Buddha. The Buddha overcame the elephant by suffusing him with metta. Then the citizens of Rājagaha recited with joy the following verse:

Danḍen'eke damayanti ankusāhi kasāhi ca
adandena asatthena ṇāgo danto mahesinā.

Some cattle-trainers, elephant-trainers and horse-trainers tame (their respective animals) by beating or hurting them with a goad or a whip.

However, the mad elephant Nalagiri has been tamed by the Buddha without any stick or any weapon.

Here ends the Section on the Perfection of
Loving-kindness.

(j) The Perfection of Equanimity
(Upekkhā Pāramī)

Meaning of upekkhā

A literal translation of the Pali word upekkhā would be 'taking up a balanced view' which means maintenance of a neutral position between the two extremes of sorrow and happiness. Traditional Myanmar scholars rendered it as 'indifference'.

If the meaning of this rendering is not well thought of one is liable to misinterpret it as 'being inattentive', 'being negligent' But upekkhā is not remaining inattentive or negligent. Upekkhā pays attention to objects but only in a balanced manner with the feeling of neutrality when encountering objects of sorrow or objects of happiness.

Development of upekkhā

Development of upekkhā is the same as that of mettā mentioned in the Patisambhidāmagga. As mentioned above, the methods to be adopted in developing mettā are 528 because there are four basic modes. On the other hand, in developing upekkha there is only one mode which is kammassakā meaning "all beings have deeds, kamma, (done by them) as their own property." Therefore the methods in this case form one fourth of 528 which is 132.

As in developing mettā there are twelve categories of beings: five anodhisa (unspecified) and seven odhisa (specified). Since there is just one mode of it, we have twelve methods only that are to be adopted before applying them to the ten directions :

- (1) sabbe sattā kammassakā (all beings have kamma as their own property);
- (2) sabbe paṇā kammassakā (all living things have kamma as their own property);
- (3) sabbe bhūtā kammassakā (all existing creatures have kamma as their own property);

- (4) **sabbe puggalā kammassakā** (all persons or individuals have kamma as their own property);
- (5) **sabbe attabhāvapariyāpannā kammassakā** (all those who have come to individual existences bodies have kamma as their own property);
- (6) **sabbā itthiyo kammassakā** (all women have kamma as their own property);
- (7) **sabbe purisā kammassakā** (all men have kamma as their own property);
- (8) **sabbe ariyā kammassakā** (all noble ones have kamma as their own property);
- (9) **sabbe anariyā kammassakā** (all persons who have not yet attained the state of ariyas have kamma as their own property);
- (10) **sabbe devā kammassakā** (all Devas have kamma as their own property);
- (11) **sabbe manussā kammassakā** (all humans have kamma as their own property); and
- (12) **sabbe vinipātikā kammassakā** (all petas belonging to miserable states have kamma as their own property).

When these twelve are applied to the ten directions the result is 120. To these are added twelve methods which have no reference to any direction and the total number of methods becomes 132. Any suitable one of these methods may be used in developing Upekkhā but it should not be taken that the other methods are inapplicable.

To make it clearer: As in the case of metta, one may develop upekkhā by using other terms for beings and persons if one so desires. The word kammassakā may also be replaced by other Pali terms of the same meaning, which are mentioned in the Abhinha Sutta, Nīvarana Vagga, Pañcaka Nipāta of the Aṅguttara Nikāya. There it is said: **sabbe sattā kammassakā, kammadāyādā, kammayonī, kammabandhū, kammaṭṭissaranā.**

- (1) kammassakā, 'having kamma as one's property,
- (2) kammadāyādā, 'having kamma as one's heritage',
- (3) kammayonī, 'having kamma as one's origin';
- (4) kammabandhū, 'having kamma as one's own friend';
- (5) kammaṭṭissaraṇā, 'having kamma as one's refuge'.

Since all these five Pali terms have one and the same significance, one may develop upekkhā by substituting 'sabbe satta kammassaka' with any of the following four expressions that pleases one or that is understood well by one.

sabbe satta kammadāyādā,
 sabbe satta kammayonī,
 sabbe satta kammabandhū,
 sabbe satta kammaṭṭissaraṇā.

A Point to consider

In this connection, a point to consider is this: It is clear that Mettā is a Perfection to be fulfilled for the welfare of beings and thus deserves to be considered as a noble Perfection. On the other hand, though Upekkhā is a Perfection to be fulfilled, it is a mental disposition which holds that "happiness or suffering is one's lot in life; if one is possessed of good deeds for happiness, one will be happy; if one is possessed of bad deeds for suffering, one will suffer. I can do nothing to alter the kamma of others." Is it not difficult to call such an attitude noble? Will it be wrong if one says that upekkhā is an attitude of mind which does not care for the welfare of beings and which remains apathetic towards them? It is therefore necessary to consider why upekkhā is ranked as an exalted virtue of Perfection.

In both secular and spiritual matters, it is natural that something which is difficult to get is of great value and something which is easy to get is of little value. It is therefore a common knowledge that in the world easily

available materials such as pebbles and sand are cheap; and gold, silver, rubies and other gems which are hard to come by are precious.

Similarly in spiritual matters, greed, hate and other unwholesome mental states are likely to arise easily; accordingly they are of little worth. It requires no special exertion to let them arise. As a matter of fact, what is difficult is to prevent them from arising in an uncontrollable manner. They are indeed like useless weeds. On the other hand, Dāna, Sīla and other wholesome deeds cannot happen without putting forth necessary efforts; they do not take place automatically. One of such meritorious deeds is development of genuine mettā which is superior to Dāna and Sīla. This genuine loving-kindness is indeed difficult to be developed.

There are three types of persons: verī-puggala, majjhata-puggala and piya-puggala: a foe, neither a foe nor a friend and a friend respectively. It is difficult to develop mettā directed towards a verī-puggala, not so difficult towards a majjhata-puggala; on the contrary, it is easy to direct mettā towards a piya-puggala. Mettā that has as its object neither a verī nor a majjhata but only a piya-puggala is metta of no value, no matter how often it is developed, because it is just a performance of an easy task.

If one desires to fulfil Mettā Pāramī properly, one should develop metta directed towards oneself first. Since such a development is in one's own interest, mettā arises easily and fully without fail. This metta which is complete as it is developed for one's own self should serve as an example. Hence metta should be directed towards oneself first.

When mettā is directed towards a verī, a majjhata and a piya, one should do so all alike without any discrimination, the way one has done towards oneself. Could it be easily done? No, it could not be. Indeed it is difficult to develop mettā even towards a friend the way one does towards oneself, let alone towards a foe or a neutral person, as has been instructed by the Buddha,

attasamam pemam n'atthi, there is no person like oneself that one loves. Only when metta which is so difficult to develop towards a friend can be developed not only towards a friend but also towards the other two persons on a par with oneself and without the slightest difference, can it become genuine mettā of Pāramī stature.

This suggests how difficult it is to develop genuine mettā and how great its value is. On account of the development of this form of metta, as has been stated above, Suvanna Sāma was loved by wild beasts like tigers, lions, etc. It is even more difficult to develop upekkhā as a fulfilment of Perfection than to develop mettā for the same purpose.

It is not easy to develop upekkhā even towards a neutral person of the three types. People would say: "I remain equanimous with regard to him now" or "In this matter I adopt the attitude of kammassakā," and so on. As such a saying signifies unconcern and disinterest, upekkhā appears to be of little importance. In reality upekkhā presupposes paying attention to and taking interest in the object of contemplation (but as a neutral observer).

As it is easy to develop mettā towards a friend so it is easy to develop upekkhā towards a neutral person. Because one does not love or hate him, it is easy to keep one's attitude towards him balanced without any desire to see him happy or to see him suffer. But it is more difficult to develop upekkhā towards a foe. Because one hates him one rejoices easily when he declines and one envies him when he prospers. It is hard to prevent both mental states from arising; when either of them sets in even in the slightest manner one fails to maintain upekkhā.

It is still more difficult to develop upekkhā towards a friend than towards a foe. Because one is already attached to a friend one is delighted when he prospers or distressed when misfortune befalls him. It is difficult to prevent both delight and distress from arising in oneself.

Only when one maintains equanimity with the same attitude towards all three types or persons as towards oneself without any of the above-mentioned difficulties can development of upekkhā be possible. As long as there is partiality in one's attitude towards these three types of persons upekkhā is far from successful.

As has been said, development of upekkhā is not an attitude of unconcern or neglect; on the contrary, it does pay attention to and takes interest (in the object of contemplation). In doing so, one says to oneself: "Nothing can be done to make beings including myself happy or unhappy. Those who are possessed of good kamma will be happy and those who are possessed of bad kamma will be unhappy. Since their happiness and unhappiness are related to their past deeds nothing could be done about them." Only profound reflection in this vivid manner with living beings as objects of contemplation constitutes genuine upekkhā. Since it involves neither anxiety nor uneasiness, it is noble, serene and calm. The more it goes beyond metta, the higher its spiritual standard is.

Like mettā, upekkhā is one of the forty subjects of samatha meditation and one of the ten Perfections. One who desires to meditate on upekkhā according to samatha method does so only for the highest Jhāna and not for the lower ones. Those who are slow to grasp, reach the highest stage of Jhana only by acquiring them five times. For them the Buddha has taught fivefold Jhāna which is called pancaka method (method of five). The Jhāna acquired for the first time by them is the First Jhāna, that acquired for the second time is the Second Jhāna and so on up to the Fifth Jhāna. In this way there are five Jhānas for the dull.

The intelligent, however, reached the highest Jhāna after acquiring them four times. For them the Buddha has taught fourfold Jhāna which is known as catukka method (method of four). The Jhāna acquiring for the first time is the First Jhana, and so on. In this way there are four Jhānas for the intelligent.

Those who have not attained any Jhana in either of these two ways should not try to meditate yet on upekkhā for the highest stage of Jhāna. Upekkhā as a subject for meditation belongs to the Fifth Jhāna in the pancaka method and to the Fourth Jhāna in the catukka method. The dull can meditate on upekkhā only when they have attained the Fourth Jhāna and the intelligent only after acquiring the first three Jhānas, by means of other samatha subjects. Because, as has been said, upekkhā is subtle, serene and noble and thus belongs to the highest Jhana and not to the lower ones.

Mettā on the other hand belongs to the lower four or three Jhānas. This indicates the fact that upekkhā is superior to mettā. If upekkhā is not intended as a subject for meditation but intended as a Perfection to be fulfilled, it can be developed at any time.

Mahā Lomahamsa Cariya

With regard to the Perfection of Equanimity, the story of the Bodhisatta's hair-raising, severe efforts in fulfilling Upekkhā Pāramī will be reproduced from the Cariyā Pitaka Commentary.

Once the Bodhisatta was born in a family of wealth and rank. When the time came for his education he went to a well-known teacher. After completing it he returned to his parents to look after them. On their death, his relatives urged him to protect and increase the riches that he had inherited.

However, the Bodhisatta had developed fear of all realms of existence and his fear was based on the nature of impermanence of all conditioned things. He also had perceived the loathsomeness of the body and had no desire at all to be entangled in the thicket of defilements associated with household life. In fact, his desire to get out of the world of sensuality had long been growing. Accordingly he wanted to renounce the world after abandoning his great wealth. "But because of sounds of praise my renunciation will make me famous," he thought to

himself. Since he disliked fame, gain and honour shown to him, he did not renounce the world. In order to test himself whether he could unshakenly stand the vicissitude of life such as gaining and not gaining (wealth) etc. wearing the usual clothes he left the house. His special desire was to fulfil the highest form of 'Upekkhā Pāramī by enduring ill-treatment of others. Leading a noble life of austerities, he was thought by people to be a feeble-minded eccentric, one who never showed anger to others. Regarded as a person to be treated not with respect but with impudence, he roamed about villages, towns, big and small, spending just one night at each place. But he stayed longer wherever he was shown the greatest insolence. When his clothes were worn out he tried to cover himself with whatever remnant was left. And when that piece was torn away he did not accept any garment from anybody but tried to cover himself with anything available and kept moving.

After living such a life for a long time, he arrived at a village. The village children there were of aggressive nature. Some kids belonging to widows and associates of ruling class were unsteady, conceited, fickle-minded, garrulous, indulging in loose talk. They wandered around, always playing practical jokes on others. When they saw aged and poor people walking, they followed them and threw ashes on their backs. They tried to place ketaki leaves under the old people's arm-pits (just to make them feel uncomfortable). When the old people turned round to look at them, they mimicked their movements and manners by bending their backs, curving their legs, pretending to be dumb etc. and had great fun laughing among themselves.

When the Bodhisatta saw the unruly children he thought, "Now I have found a good means of support for fulfilment of Perfection of Equanimity," and stayed in the village. Seeing him, the mischievous kids tried to make fun of him, who, pretending as though he could no longer endure them and as though he was afraid of them, ran away. Still the kids followed him wherever he went.

The Bodhisatta on the run reached a cemetery and thought to himself, "This is a place where no one will prevent these mischievous youngsters from doing harm. I have now a chance to fulfil Upekkhā Pāramī to a great extent." He went into the cemetery and slept there using a skull as a pillow. Getting an opportunity to indulge in devilry, the foolish kids went where the Bodhisatta was sleeping and insulted him in various ways, spitting phlegm and saliva on him and doing other evil things and went away. In this way they ill-treated the Bodhisatta every-day.

Seeing these wrong acts done by the wicked children, some wise people stopped them doing. With the knowledge that "This indeed is a holy ascetic of great power", they all paid obeisance to him with utmost reverence.

The Bodhisatta kept the same attitude towards both the foolish kids and the wise people. He showed no affection to the latter who honoured him nor aversion to the former who insulted him. Instead he took a neutral stance between affection and aversion with regard to both parties. In this way, he fulfilled the Perfection of Equanimity.

(Though this story is called Mahā Lomahamsa Jātaka, the name Maha Lomahamsa was not that of the Bodhisatta. It just refers to the affect on those who come to know of how the Bodhisatta had practised; the horrible story could make their hair stand on end; hence the story's name Mahā Lomahamsa).

Fulfilment of upekkha

Extinction of hate and love is fulfilment of upekkha. (Upekkhā Pāramī signifies stilling of these two mental states. There is no Perfection of Equanimity unless both are calmed.)

In special affairs, staying in a negligent mood without taking interest in anything leads to the impairment of upekkhā. Such an attitude cannot be called upekkhā. It is only unawareness which is wrongly thought to be so.

Real upekkhā is not indifference or unawareness. It sees both good and evil which lead to happiness and suffering respectively. But he who observes upekkhā reflects clearly: "I am not concerned with these matters of happiness and suffering; they are the results of their own good and evil deeds."

In the Netti Commentary it is stated: "Extreme absent-mindedness appearing as indifference with regard to various sense-objects either good or bad is deceptive. (Delusion, moha, disguised as upekkha is deceptive.) Reluctance to perform deeds of merit also tends to deceive by assuming the appearance of the sublime mode of doing upekkhā. Indolence, kosajjha, for doing good deeds is also likely to pretend to be upekkhā.) Therefore one should take care of oneself not to be deceived by either delusion or indolence that is apt to behave like upekkhā.

Essence of upekkhā

Upekkhā in ultimate sense is a separate entity. It is a mental concomitant (cetasika) called tatramajjhata (central position thereof). But all the mental concomitants of tatramajjhata cannot collectively be called Upekkhā Pāramī. Tatramajjhata is a mental concomitant that is associated with all sobhana cittas ('beautiful' consciousness); it accompanies each arising of sobhana citta. Tatramajjhata which can be regarded as genuine upekkha Pāramī pays attention to beings and reflects: "Happiness and suffering of beings are conditioned by their kamma in which nobody can intervene. They have kamma as their own property and cause." Tatramajjhata that arises out of contemplation not of beings but of the Three Gems, alms-giving and observance of the precepts cannot constitute Upekkhā Pāramī.

When equanimity is maintained contemplating happiness and suffering of beings, tatramajjhata does not arise alone but all associated consciousness and mental concomitants appear with it. Though the object of tatramajjhata and the object of its associates are one and the same, equanimity with regard to happiness and suffer-

ing of beings is its main function. Therefore this *tatramajjhata* is designated *Upekkhā Paramī*. Its associated consciousness and mental concomitants also come to be included in *Upekkhā Pāramī*; *tatramajjhata* plays the leading role and this is the only difference between it and its associates.

Ten kinds of *upekkhā*

There are other kinds of *upekkhā* that cannot be included in *Upekkhā Paramī* though each of them is an ultimate reality. The *Visuddhi Magga* and the *Atthasalini* enumerate ten such *upekkhā*:

- | | |
|---------------------------------|-----------------------------------|
| 1. <i>Chalang'upekkhā</i> , | 6. <i>Vedan'upekkhā</i> , |
| 2. <i>Brahmavihār'upekkhā</i> , | 7. <i>Vipassan'upekkhā</i> , |
| 3. <i>Bojjhaṅg'upekkhā</i> , | 8. <i>Tatramajjhata'upekkhā</i> , |
| 4. <i>Vīriy'upekkhā</i> , | 9. <i>Jhān'upekkhā</i> , and |
| 5. <i>Saṅkhār'upekkhā</i> , | 10. <i>Parisuddh'upekkhā</i> . |

1. There are six sense-objects good and bad that appear at the six sense-doors. Arahats are not delighted when the sense-objects are desirable and not dejected when these are undesirable. Always being endowed with mindfulness and comprehension they take them in with equanimity, maintaining their natural purity of their mind. This kind of mental equipoise is called *Chalang' upekkhā*. (That is, *upekkhā* with six factors, namely, six sense-doors and six-objects.)

2. Equanimity which views that happiness and suffering of beings occur according to their *kamma* is *Brahmavihār' upekkhā*. (Equanimity with sublime living. *Upekkhā Pāramī* is this kind of *Upekkhā*.)

3. When efforts are made to attain the Path and the Fruition, if some factors are weak and other strong, the weaker ones are to be strengthened and the stronger are to be suppressed; but when these factors of the Path reached the status of *Bojjhangas*, Constituents of Enlightenment, their associated factors are of equal strength.

Upekkhā observed equally on these elements is called Bojjhaṅg' upekkhā.

4. In making efforts to attain the Path and the Fruition, energy extended for just the required amount, neither more nor less, is Vīriy' upekkhā.

5. In making efforts for the attainment of concentration, Path and Fruition states, remaining detached from saṅkhara-dhammas, conditioned things, such as nīvaraṇas, hindrances, etc., that are to be eradicated by means of the First Jhana etc., is called Saṅkhār'upekkhā. (This Saṅkhār'upekkhā arises when the Vipassanā wisdom matures. Before its maturity one needs making efforts to eradicate saṅkhara-dhammas. But once the maturity is acquired it is no longer necessary to make special efforts to eradicate them. Only an attitude of indifference is needed for the purpose.)

6. Feeling experienced neutrally without delight or dejection when in taking in a sense-object is Vedan'upekkhā.

7. Maintaining a mental equilibrium in developing insight into the nature of impermanence and other characteristics of the aggregates is called Vipassan'upekkha. (A brief meaning of Vipassanā may be given here in this connection. Vi means 'special' and passana 'seeing'; hence Vipassana is 'Insight'. Perceiving that there are concrete things such as men, women and so on is an ordinary knowledge common to all. It is an understanding based on perception but not a special understanding based on profound wisdom. Vipassanā Insight is: "In reality there are no such things as 'I' or 'he'. What is termed 'I' or 'he' is just an aggregate of matter and mind that is subject to destruction and dissolution. These aggregates are continuously decaying without interruption. There is no sign of impairment only because every decaying object is being endlessly replaced by a newly conditioned thing.")

8. Upekkhā observed without making efforts to maintain neutrality on these correlated dhammas that are well balanced in their respective functions is called Tatramaj-jhattat'upekkhā.

(9) In developing Jhānas, remaining indifferent to the sublime bliss that appears at the third Jhāna is called Jhān'upekkhā. (It is the upekkha that is acquired only at the final Jhāna.)

(10) Being purified of all opposing factors and requiring no effort in pacifying them is called Parisuddh'upekkhā. (It is the equanimity at the Fourth Jhāna stage which is free of all opposing factors.)

Of these ten, the six, namely, Chalang'upekkhā, Brahmavihār'upekkhā, Bojjhaṅg'upekkhā, Tatramajjhhattat'upekkhā, Jhān'upekkhā and Parisuddh'upekkhā, are the same in their ultimate sense. They are all Tatramajjhattatā cetasikas.

Why are they then enumerated as six kinds? Because they differ from one another in their time of arising. A simile is given in the above-quoted Commentaries to explain this point. A man in his childhood is called kumāra, 'boy'; when he becomes older he is called yuva, 'youth'; again when he becomes older he is called vuddha, 'adult', senapati, 'general', rāja, 'king' etc. A man is thus called differently according to the stages in his life.

To make it clearer: Their distinctions are due to the differences in their functions which are as follows:

(1) As has been stated before, to contemplate all six sense objects good and bad with equanimity is the Function of Chalang'upekkhā.

(2) To contemplate happiness and suffering of beings with equanimity is the function of Brahmavihār'upekkhā.

(3) In striving to achieve the Jhanas, Path and Fruition states, to contemplate with equanimity the hindrances that are to be removed is the function of Bojjhaṅg'upekkhā.

(4) To develop energy neither more nor less than what is required is the function of Vīriya'upekkhā.

(5) To contemplate with equanimity all correlated factors without encouraging or suppressing is the function of Saṅkhār'upekkhā.

(6) To contemplate sensations with equanimity is the function of Vedan'upekkhā.

(7) To contemplate with equanimity the three characteristics (anicca, dukkha and anatta) is the function of Vipassan'upekkhā.

(8) To contemplate with equanimity the associated factors which are well balanced is the function of Tatra-majjhataṭṭā,

(9) To contemplate with equanimity even the most sublime bliss of Jhānas is the function of Jhān'upekkhā.

(10) To contemplate with equanimity which is purified of all opposing factors is the function of Parisuddh'upekkhā.

Thus not only the differences of functions but those of sense-objects should be noted. Vīriy'upekkhā is viriya cetasika and Vedan'upekkhā is vedanā cetasika: these two upekkhās are quite separate from other cetasikas in terms of Dhamma. Saṅkhār'upekkhā and Vīriy'upekkhā are both Paññā cetasikas. But they have two different functions as follows:

Contemplating without making special efforts the three characteristics of conditioned things (saṅkhāra) is Vipassan'upekkhā; equanimity when contemplating without fear the conditioned things (saṅkhara) is Sankhar'upekkha.

Upekkhā as a Prefection and the ten upekkhās

The list of these ten upekkhas mentioned by the Commentators do not directly include Pāramī Upekkhā, Upekkhā as a Perfection. One might therefore anxious to know: Is the exclusion due to the fact that upekkha as a Perfection is not associated with any of the ten or is it an oversight on the part of the Commentators? It could not be said that the Commentators were so negligent as to leave it out from their list. It is to be taken that Parami Upekkhā is contained in Brahmavihār'upekkhā.

However, some are of the opinion that Brahmavihār upekkhā and Pārami Upekkhā are two different things. According to them, taking up one and the same attitude towards one's foe and friend alike is Parami Upekkha; taking up one and the same attitude towards happiness and suffering of beings with the thought that these two conditions are the result of their own deeds is Brahmavihār'upekkhā.

That is to say, Upekkhā Pārami contemplating happiness and suffering of beings is not Parami Upekkha but Brahmavihar'upekkhā.

However, the nature of Upekkhā Parami is explained in the Buddhavamsa thus :

Tath'eva tvam pi sukhadukkhe
tulābhūto sadā bhava
upekkhāpāramitaṃ gantvā
sambodhiṃ pāpuṇissati.

In this verse, sukhadukkhe tulabhuto means 'in happiness and suffering, be like the scales of a balance.'

Thus contemplation of happiness and suffering is taught as the basis of Upekkhā Pārami also in the Mahā Lomahamsa cariya of the Cariyā Piṭaka. It is said :

Ye me dukkham upadahanti
ye ca denti sukhaṃ mama
sabbesaṃ samako homi.

There also on the basis of those two stages in life, it is taught, "Some people do harm while others give comfort. My attitude towards all of them is the same;" Sukhadukkhe tulābhūto yasesu ca "whether in happiness and suffering, or in fame and disgrace, I am like the scales of a balance."

In the Atthasālini and the Pātha Jātaka Commentary mentioned above, explanations are given also on the basis

of those two mental states: happiness and suffering. "Though the village boys' ill-treatment (spitting of phlegm etc.) should normally cause suffering and the villagers' honouring him with flowers, scents etc. should normally cause happiness, the Bodhisatta viewed both with a balanced attitude of mind. The Bodhisatta's upekkha that did not deviate from that balanced position was the supreme Perfection of Equanimity, Paramattha Upekkhā Pāramī."

Besides, when the Visuddhimagga and the Atthasalini explain the characteristics etc. of Brahmavihar'upekkha it is said thus: Sattesu majjhatakaralakkhana upekkha, "upekkha has the characteristics of viewing things with equanimity;" satta, 'beings', here is used as a general term; it means those who offend and those who show kindness towards oneself, or those who are happy and those who are suffering. Therefore taking up a neutral attitude towards one's foe and friend alike is clearly Brahmavihar'upekkha. Therefore it clearly means also that Parami Upekkha is included in Brahmavihar'upekkha.

Here ends the Section on the Perfection
of Equanimity.

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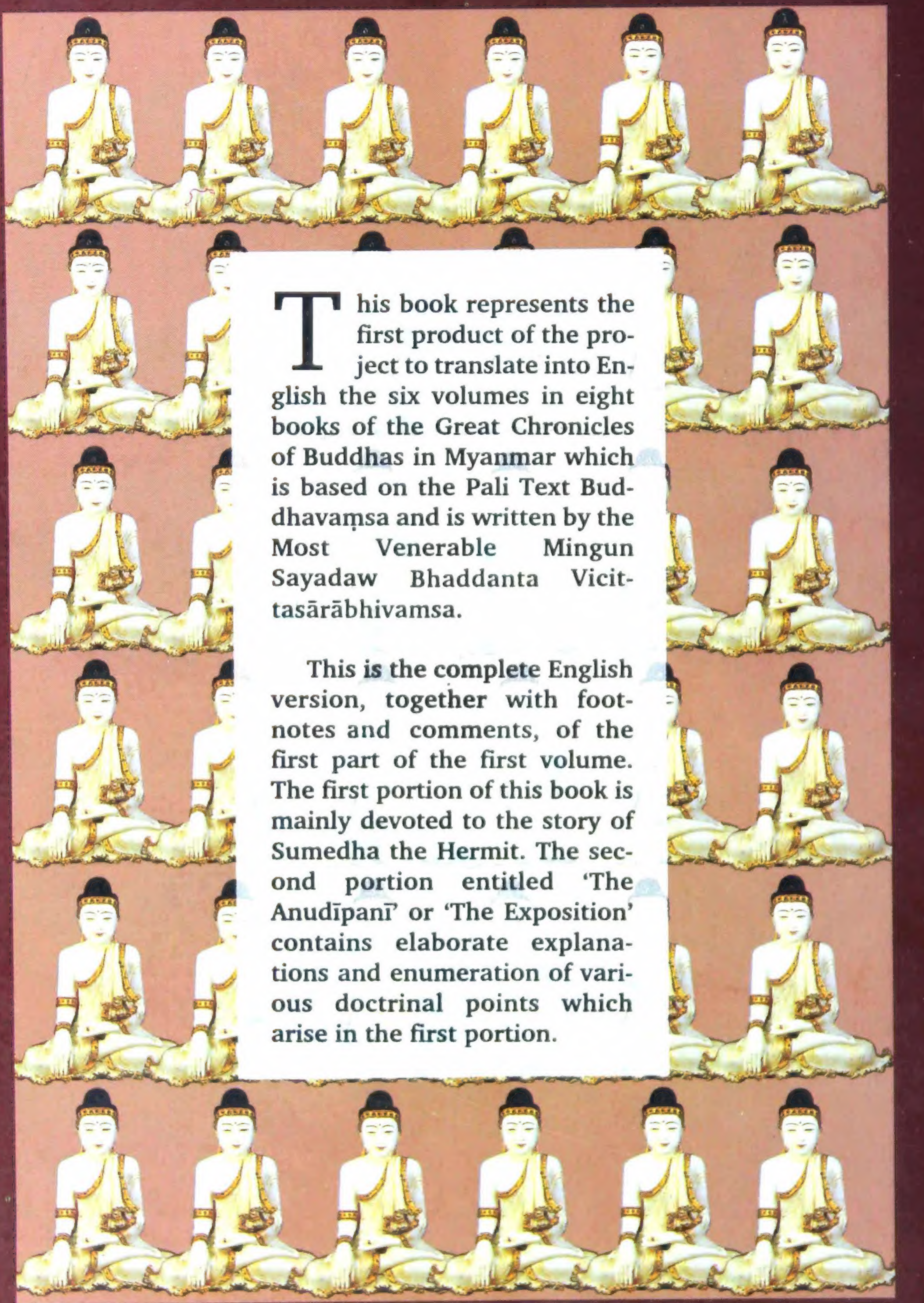
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